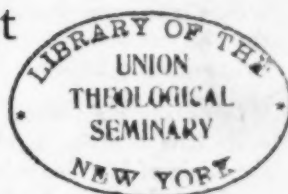


The
**CHRISTIAN
CENTURY**

A Journal of Religion

What Is Christian Work?

By Samuel McCrea Cavert



The Conference at
STOCKHOLM

By Lynn Harold Hough

Young Men, Old Men and
the Y. M. C. A.

An Editorial

Fifteen Cents a Copy—Sept. 24, 1925—Four Dollars a Year

SEP 24 1925

*Here at last is the book on Evolution for
the man in the street!*

Evolution for John Doe

By Henshaw Ward

The author is a layman. He not only knows what he is talking about, he knows also what the common man is thinking about evolution—and he believes the common man is frequently found to be thinking wrongly, in some respects, concerning the subject.

"John Doe," he says, "thinks evolution is 'the doctrine that man is descended from monkeys' and he is so amused or offended with this theory that his whole mind is occupied with it. His conception is ridiculously false."

In equally plain words Mr. Ward wipes away other false notions. Evolution does not explain the origin of life; "no scientist pretends to know anything about the origin." Evolution is not a theory of progress; "it does not enter into any speculation about the meaning of life or its final goal."

Mr. Ward assures John Doe that there is nothing mystical about evolution, although he admits that for twenty years he has searched for a book on the subject that could be read by him who ran. He found that biologists know so much detail that they cannot be brief. And he found also that many other people interested in evolution and wanting to know more of it, felt the same way about the matter, so Mr. Ward decided to write just such a book as is here announced and de-

scribed—"Evolution for John Doe."

But do not think that Mr. Ward's book is not authoritative from the scientific viewpoint.

His manuscript has been checked by scientists, so that one may feel safe in accepting his conclusions. Among others, Professor Lull, who holds the chair of paleontology at Yale, heartily commends the book.

What Mr. Ward has brought to the telling of a story now grown old is vividness and freshness. We recommend his book to those who are interested either in reviewing evolution compactly and simply, or those who are looking for a well-written and readable statement of the theory, and who do not care to struggle through ponderous scientific works for their information,—although it must be confessed there are few more fascinating books in the world than Darwin's "Origin of Species," and there are many others of the newer works on evolution that will keep you up nights, such as the books by Thompson, Kellogg, Coulter, Lane and Keen.

At any rate, here is a book which your son or daughter, or yourself, would delight to read. And it would be a rather fitting gift for your pastor, who has to buy too many books today—considering his salary.

The price of this handsome book is \$3.50. (We pay postage.)

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EDITORIAL

Relief in Near East Not Yet Finished

THE annual report of the Near East relief to congress, covering 1924, has recently appeared, and brings mixed feelings of satisfaction and questioning. A mammoth task is being carried forward. Children are cared for in orphanages, while they are prepared for restoration to the social and economic life of the near east; children are given medical and clinical treatment; children and adults are clothed; relatives reunited; industries organized. These are the outstanding achievements of a service unparalleled in the history of philanthropy. The nation is justly proud of its relief workers. But their splendid work overseas is being hampered and curtailed here at home. There seems to be an impression that the enterprise is about finished, and that little more needs to be done. This is a mistake. Near East relief needed to spend last year five million dollars for adequate results. That sum was approved by a group of religious leaders representing most of the contributing constituencies. But during the year only \$3,916,422 (net) was raised for general relief, and that meant drastic curtailment of the overseas program. It meant the enforced sending of twelve thousand children from the orphanages into outplacement. Some were put into good homes, a few into higher schools, others to work as farmers, maids or artisans. But in Syria over half had to be returned to refugee camps—a tragic fate. There will be a normal decrease in the orphanage lists, as proper places can be found for the children. But when one visits the refugee camps, where it is estimated there are 100,000 children having little or no care, he is, to use the language of one careful observer, "astonished and shocked

to see them uncared for to a large extent, undernourished and huddled into masses in the refugee barracks." Such children will either perish or neutralize the groups which are being trained and cared for in the orphanages. They represent an opportunity which is being lost, and are typical of thousands who cannot secure entrance to the orphanages.

Questions Raised by Relief Report

THERE IS ANOTHER MATTER for reflection in the report of the Near East to Congress. Of the \$3,916,422 raised only \$2,959,870 was used for general relief. It cost \$717,676 for collection. It is a satisfaction to know that the Near East relief pays no commissions, and does not run to large salaries. But such a high ratio of collection expenses to receipts raises the suggestion, increasingly heard, that not all the state directors are efficient, that promising areas are poorly canvassed, that some states are inclined to rely on the momentum of the appeal rather than on hard work for their results, and that curtailments are forced upon the orphanages and are not shared by the national and state offices. We have learned to respect and admire Near East relief as one of the finest examples of philanthropic effort of which the nation is capable. There is naturally, therefore, a sense of regret that the entire task is not sufficiently supported, and that there are features of the work which tend to lessen public confidence and so work in the vicious circle of reduced income. The Christian Century has repeatedly emphasized its belief that to make possible the securing of the funds needed in a full program of public benevolence, and to safeguard this organization and similar bodies from misunderstandings, a

united budget of national philanthropy is needed, with disbursements approved and expenses scrutinized by a competent body of men unattached to any of the soliciting groups. Such a plan ought to help collections, reduce expenses by securing greater efficiency, and permit the individual agencies to make reports satisfactory and inspiring.

Why There is Trouble In China

THE LONDON SPECTATOR recently printed an editorial, "The Urgent Problem of China." At almost the same time Zion's Herald, a weekly published under Methodist auspices in Boston, printed "A Letter from China," attributed to the Tientsin correspondent of that paper. The London editorial contained these sentences: "In the absence of detailed and proved information we are not, of course, prepared to accept the assertion that the killing of students at Shanghai was deliberate and wanton. Those reports which say that the police did not fire till the students tried to rush the police station and seize arms for the purpose of murdering foreigners are, we are convinced, perfectly true." The letter in the Boston paper, presumably written by a missionary, said: "The Chinese accounts of what is actually happening . . . differ flatly from the accounts of foreign witnesses. We who know the value and character of the various foreigners who have reported events know that the Chinese statements are false." The London editor had precisely the same ground on which to refuse to believe the charges in his first sentence and to believe those in his second. He chose to believe reports emanating from foreign sources, and to withhold belief in those from Chinese sources. The China missionary made the issue even more clear by taking it for granted that any accounts which seemed to contradict foreign reports must be false. As a matter of fact, the actual trial of the students arrested in Shanghai proved, on the basis of foreign as well as Chinese witnesses, that the police did fire after only ten second's warning under orders of "Shoot to kill"; that there was no attempt to seize arms to murder foreigners or for any other purpose; and that but one foreign witness was ready to contradict in any essential respect the testimony of the Chinese. The students, it must be remembered, were acquitted. But these two unguarded expressions, one in London and one in missionary circles in China, go a long way toward explaining why there is trouble in that country.

Woman Enters a New Sphere

THE UNITED STATES GOVERNMENT has appointed Miss Pattie Field as its vice-consul at Amsterdam, Holland. There is a volume of history behind that simple announcement. Miss Field is the first of her sex to win a position in the foreign service of this country, and her appointment gives notice of a new and important profession open to American women. Incidentally, her appointment is one more proof of the improvement being brought into our foreign service by the Rogers law, which has made the consular service a dignified, competitive and well rewarded profession. Miss Field, a gradu-

ate of Radcliffe college in 1923, specialized in international law and kindred subjects. She failed, however, the first time she took the consular examinations. A year of special study in Paris fortified her for another test, in which she proved one of twenty candidates successful among two hundred contestants. Four months of special study in the foreign service school maintained by the state department have fitted her for her post in the Netherlands. There is no reason why a woman should not score a distinct success in the consular service. Much of the work that now falls to the consul's lot, such as the examination of immigrants, the handling of passports, and the gathering of detailed economic statistics, may prove more easy of proper accomplishment by a woman than by a man. Nor can it be seen why women should not be allowed to rise even higher in the diplomatic ranks. If tradition counts for anything they would seem to have a natural aptitude for diplomacy. It requires no great stretch of imagination to think of an American ambassadress rivaling even the achievements of a Walter Hines Page.

Bombay Presidency on Way To Prohibition

WITHIN TWENTY YEARS the Bombay presidency in India may be expected to be dry. Such, at least, is the forecast of Sir Chunilal Mehta, the minister of excise, who is responsible for the rationing policy which has already reduced the consumption of alcohol by two-thirds. Bombay could adopt prohibition within ten years, and there would be no protest, according to Sir Chunilal. It has been felt wise, however, to spread the tapering-off process over a longer period in order to give the government time to find new sources of revenue and to let the present generation of liquor addicts die off. Liquor is a state monopoly in Bombay, as all over India. In 1920-21 the consumption of alcohol reached the disturbing total of 2,800,000 gallons. Rationing has already reduced the mark to 1,800,000 gallons. At the same time, the alcoholic content of such liquor as is sold has been steadily reduced. On that basis, it appears that the inhabitants of the presidency are drinking only one-third as much alcohol as they were two and a half years ago. Nor, according to the minister of excise, has there been any increase in bootlegging nor in the use of narcotics during this period of drastic reduction. The attempt to secure a temperance regime in India is fostered by the religious beliefs of Hindus and Moslems. Its only important opponents are the servants of government who are appalled at the loss in revenue involved and certain foreigners who generally think of themselves as Christians. Here again it is possible to see the emergence of a moral issue in which westerners will be caught on the wrong side.

Atlanta's Churches Stop Beauty Contest

BATHING GIRL DISPLAYS are due for eclipse. The public is coming to see the undesirable things that these contests stand for, and it is about ready to lose interest in them. In Atlanta this year, resolutions passed by the ministerial association of the city induced the news-

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paper involved to call off its annual competition. No "Miss Atlanta" emerged from a contest of artificially excited adolescents to display herself before boardwalk crowds for the greater glory of the newspaper which promoted the plan, the milliner who designed the winner's hats, the dress-maker who produced her gowns, the ticket agent who sold her transportation, and all the other hunters of cheap publicity who have battered on these events. What the ministers of Atlanta accomplished can be easily accomplished in most other cities. By bringing the issue squarely home, not only to the newspaper which annually promotes these contests, but to all the newspapers, and to all civic bodies, public opinion can quickly be mobilized to put an end to them. The "national contest" as it was conducted this year almost broke up internally because of the conditions discovered when the local winners reached the scene of their final test. There is almost no interest left in the contest as a display of the feminine form, because the newspapers have printed so many pictures of this kind that most eyes have wearied of looking at them. The whole bathing beauty business is ready to be shoved off the stage. And the only ones who will howl loudly will be the hotelkeepers whose seaside resort will doubtless soon discover some other method of advertising.

Equality of Opportunity In Georgia

JEFFERSON foresaw in the Negro problem the acid test of fundamental democracy, and he feared for the future of the new American republic. Beneath political democracy lies social democracy. Political democracy is more or less of a makeshift unless the waters of democratic life spring out of the fountains of social democracy. Here is one way it works in a state that is unerringly Democratic, politically speaking. Recently the governor appointed a commission to survey the educational needs of the state. They ask for something more than a million dollars for schools and they recommend that the 40 per cent of the population that is black be given one part while the 60 per cent that is white be given eight parts. Perhaps the fact that a quarter of a million of the colored population cannot read or write subtracts them from the educable population, though the report that Negro illiteracy in North Carolina was reduced by one-fifth in the past decade might argue against that proposition. The "Georgia way" is well illustrated in the case of Sumter county. One-fourth of its children of school age are white and three-fourths are colored. The state grants a straight subsidy of \$4.44 per child to the county. When the state grants the subvention every Negro child is counted simply as a child, but when the county board of education makes the division of this same cash for local school purposes it takes seven colored children to count for as many as two white children. There may be some connection between this way of dividing educational funds and the ten per cent decrease in colored population in that county in the past decade. At least a cumulative continuation of such decrease might conceivably change

the ratio of division between white and colored school children in the course of time.

Choosing an Ambassador To Japan

MR. BANCROFT'S death has not only deprived this country of an able and trusted diplomat, but has raised the question of a suitable successor. Already that portion of the press which is afflicted with the anti-Japanese complex is demanding that the man chosen shall be committed in principle and by disposition to the policy of perpetual exclusion. Naturally any ambassador to be chosen would be obligated to accept the status quo, which is that of total exclusion. But it is far from the truth to suppose that this attitude represents the major sentiment of the nation, or that it will abide the test of time and sober reflection. The United States has the right of complete control over its immigration policies. No one questions that. The Japanese people recognized that fact and through the gentleman's agreement undertook with success to limit the coming of their nationals to America. The sore point with them is not the fact of practical exclusion, but the brusque manner in which congress took its latest action, against the President's advice. Ultimately that affront to Japanese self-respect will have to be removed. No ambassador who is committed to the policy of keeping the issue where it now stands as a perpetual policy will be acceptable to the American people as a whole. Much less would he be persona grata to Japan. The point need not be raised at the present time. Any diplomatic representative of this country would be in duty bound to abide by the present regulations governing immigration. But any campaign to secure an official representative of the exclusion group would have the unpleasant effect of facing rejection by the Japanese government, bringing in another embarrassing chapter in our already questionable relations with that country.

Dean Inge's Idea of a Modern State

YOU MAY NOT AGREE with Dean Inge, but you cannot afford to overlook him. The dean has just been conducting a debate through the columns of a London daily with Mr. William Graham, financial secretary of the recent Labor government. The two men have been debating democracy. Both admit that there never has been a truly democratic government, but Mr. Graham holds that when one is secured it will be the best of all possible political orders, while the dean thinks democracy inherently doomed to failure. Challenged by Mr. Graham, the dean has thus outlined his idea of a workable state: "I would fix the voting at 25; I would impose an educational qualification, and in the case of men, to those who had passed a test in shooting and drill, and in the case of women by an examination in domestic economy. I would give an effective check on public expenditure to a strong upper house, representing interests instead of numbers, and containing a number of eminent public servants and permanent officials. Failing some reform of this kind the populace will go on voting themselves doles and pen-

sions until the country is bankrupt. It is most significant that the conservative party, when placed in power by universal suffrage is as recklessly wasteful as the socialists. . . . The arts which bring a demagogue into power are by no means those which any people would desire in its rulers. Our most successful statesmen have owed much to their powerful, flexible, and agreeable voices. But there is no necessary connection between a fortunate formation of the larynx and political wisdom."

A Samaritan for the Outlander

ITEMS IN THE DAILY PRESS have disclosed a bit of philanthropy as kindly in nature and effective in its aim as has come to light in a long time. In Hartford, Connecticut, there has just died a man who made it his business to look after the Christmas mail of immigrants. Every city post office receives packages obviously mailed by such immigrants. In many cases, unfamiliarity with postage rates leads to the use of insufficient postage. Under the rules of the department, such mail cannot be forwarded, but must be returned to its sender for the addition of the required amount. In the rush of the holiday season, this usually means that the package is delayed long enough to prevent its reaching its destination by Christmas. And so some of the joy is taken out of the holiday, both for the sender and the recipient. In Hartford, by arrangement with the postmaster, one man found it possible year after year to see that all such Christmas mail went through on time. He paid between \$20 and \$25 yearly for the privilege of thus making up insufficiencies in postage. But who can measure the amount of happiness he thus added to the total of the world's always inadequate store? His name was Silas Chapman. He deserves mention, because his imaginative kindness found a way to help his fellows.

Progress Made Toward Completion Of Cape to Cairo Route

ONE OF THE DREAMS cherished regarding travel through Africa has been the extension both from Cape Town and Cairo of the means of transport which shall at length connect these two terminal points, and make possible the entire journey from the Mediterranean to the southern end of the dark continent. The East African commission has recently recommended the construction of two sections of this long route. They are the Tabora-Mwanza connection in Tanganyika territory, and the proposed Tororo-Nile line in northern Uganda. A portion of the first of these two lines is now completed, and the commission recommends that the 140 miles from Shinyanga to Mwanza be finished as soon as possible. When this has been done it will be possible to travel by train, river and lake steamer from Cape Town to Lake Kioga in Uganda, with motor connection to Albert Nyanza and the Butiaba-Dufile river service on the Mountain Nile. This is a total distance of 4,143 miles, over which the actual traveling time would be about three weeks. In favorable weather, which means a considerable portion of the year, the entire journey from Cape Town to Cairo can now be made by motor cars, and over considerable

portions of the trip there is regular autobus service. In this manner the dark continent is slowly yielding its secrets to the traveler, and the time is near when it can be traversed from north to south with comparative comfort.

Young Men, Old Men, and the Y. M. C. A.

IT IS THE PRIVILEGE and genius of youth to approach the problems of every age with a fresher and more sensitive conscience than the older generation. Except among a few exceptional personalities who have discovered the springs of eternal youth, time usually habituates maturity and age to social vices and organized iniquities which were once abhorred. Age may look with disfavor upon the sins of the senses to which youth is prone and may abhor the paganism of pleasure into which young people with their exuberant animal vitality are easily tempted. But age finds it easy to embrace the paganism of power and to commit those sins of the mind—covetousness, avarice and greed—out of which grow most of the iniquities of the social order. Age may have a more sensitive conscience for individual sins than youth, but we are more or less dependent upon young people for the detection of the social sins which lurk in the very fabric of our society and which are sanctified by custom and tradition. Thus it is that social progress usually comes by generations rather than within generations, and the generation which has achieved one forward step usually lacks either the imagination or the vitality to continue its progress. Therefore the hope of social redemption always depends upon the spiritual vitality of the new generation. If youth does not fight social injustice society is bound to stagnate.

It is for this reason that the present tendencies in our American Y.M.C.A. give much anxious concern to all those who are interested in the building of a better world. Ideally the Y.M.C.A. is a fellowship of youthful spirits who are banded together to aid each other in preserving Christian standards of personal conduct, and in projecting the Christian ideal of society into a pagan, or at least semi-pagan, world. In reality the Y.M.C.A. has become too much a sort of glorified welfare agency to approximate this ideal. In its particular field it does excellent work. Our large industrial centers are filled with homeless young men who will find a welcome change from their little boarding rooms in the club features of the Y.M.C.A. The gymnasium and the swimming pool, the reading room and the fellowship of the lobby and the Y club all meet legitimate needs of young men, particularly those who are lost in our large industrial cities. The religious work of the Y is not of uniform quality. It is tremendously vital and worthwhile in some associations, while in others it is completely lacking in spontaneity, and interest in religious classes and lectures must be periodically revived by artificial "selling methods."

But even in those associations which can boast a general interest in its religious objectives there is a discouraging lack of interest in the wider application of religious principles to the problems of our modern economic or social life and an obvious lack of courage to speak boldly upon

contentious issues. Again and again the Y.W.C.A. has been called upon to make sacrifices and to suffer misunderstanding because it dared to make some clear pronouncement upon the moral and social problems which fret the life of modern industrial society. The Y.M.C.A. does not seem to have had similar experiences. Its conservatism and safeness is generally accepted in the communities in which it operates. This is true in spite of the fact that there is probably as large a body of liberal opinion among Y.M.C.A. secretaries as in any class of men in the country. There is hardly a city in which some Y man is not the rallying point of a small group of liberal, socially minded Christians. Under the leadership of such men as Sherwood Eddy and Robert Lewis, these men have accomplished much in making the Y.M.C.A. a more effective instrument of social reconstruction. Yet they have not materially changed the general character of the movement. Nor is it difficult to discover the reason for this state of affairs.

The authority of the local association is vested in a board of directors which hardly ever boasts a member under the age of thirty-five. The membership of the board consists of prominent business men who are not infrequently chosen in order to enlist their aid in the ambitious physical expansion programs which almost every Y.M.C.A. cherishes. Incidentally it might be remarked that the present type of association building was conceived before schools and churches provided as adequately as they now do for the physical needs of their membership. The whole building program of the Y might be materially modified if someone approached the task with imagination. The Y.W.C.A. does effective work with less equipment, and that may be the reason why the women's association has been consistently more prophetic in dealing with social issues than the men's. It has used less money and has thus kept itself comparatively freer from the forces which are interested in preserving the status quo inviolate. The Y.M.C.A., on the other hand, has plans which call for the expenditure of millions upon millions; and meanwhile the agencies and individuals which seek to liberalize present social attitudes become more and more inclined to identify it with the "chamber of commerce crowd."

Even in its welfare work, the Y.M.C.A. is not above reproach, for its services more generally benefit the young men of the middle classes, the clerks and the white collar workers, than the manual laborer. The bulk of its membership is made up of young men who may not yet have attained, but who have their feet upon the bottom rung of the ladder of economic success. The educational policy of the association is designed to help these young men perfect themselves for the economic and industrial struggle in trade and technology schools. Classes in humanistic studies are sadly wanting in the curricula. In other words, the typical American ideal of success dominates the Y educational program rather than the cultural and spiritual enrichment of personality. "The demand of the past," so declares a typical, recently issued Y folder, "was 'prepare to meet thy God.' The contrasting but more and more insistent call to arms of our own, our economic age, is 'prepare to meet thy job.'"

Of quite another character is the work of the Y in the

schools, and more particularly, in the colleges. Its clubs in the high schools are usually dominated by piety of the narrower individualistic sort and they rarely launch the young student upon the adventure of dreaming a new social order which might approximate the ideal of the kingdom of God; but in the college Y.M.C.A. we come into an altogether different world. There are probably no more prophetic spirits anywhere in America than the young men who guide the religious life of our college students. In the college the association is what it ought everywhere to be, an organization of young men and not a welfare work for young men. It must be admitted that the college world is dealing with youngsters who are intellectually and spiritually more alert than the average Y member of metropolitan associations. But our colleges are almost as badly infected with the prevailing paganism of our age as any metropolitan center, and if the Y has achieved a prophetic note on the college campus it is not altogether due to the virtue of the soil in which it works, but to the measure of spiritual idealism with which it has set about its task.

The general difference in temper and outlook between the student department of the Y.M.C.A. and the organization in general is, in fact, so great that it has become a serious question in some circles whether the whole movement will finally be infected by the spirit of one of its departments or if it will make a futile effort to force the department into conformity with the general conservatism of the organization. There are some evidences that the reorganization of the Y.M.C.A. has made the freedom of action of the student department slightly more difficult than heretofore, and has thus faced it with a very serious problem. There are elements in this situation which make it remotely possible that the students will ultimately seek their independence in separate student Christian associations. But such an issue of the difficulty is hardly to be desired, for the liberal forces within the movement in general would thus lose the support of the student groups which under the present arrangement act as a leaven in the organization.

Whatever may be the outcome of this specific situation, the friends of the Y.M.C.A. still hope that the entire organization may catch a vision of what a fellowship of Christian young people ought to be. America is filled with conformists who, though they call themselves Christian, deviate but slightly from the prevailing modes of greed and covetousness which corrupt the life of our day. If we can not have brave nonconformists among the youth, we will not have Christian progress at all. The price of nonconformity is high. Whoever goes into the wilderness that leads to the promised land must be willing to forget the fleshpots of Egypt.

The Y.M.C.A. has reorganized its national work. But the temper and attitude of the whole movement is determined in the local association. Perhaps a reorganization of the local situation is what is needed to make the association an effective instrument of youthful idealism. The authority of the board and the general secretary is exceedingly great under the present arrangement. And it may be observed, incidentally, that the disparity between the salary of the general secretary and the rank and file of secre-

taries is not only so great as to outrage the ideals which prompt the movement to call itself a "brotherhood," but is symptomatic of the lack of democratic spirit in the local association, which is probably the very root of its difficulty. There is real idealism in the young men with which the Y.M.C.A. deals and there is a fine sense for the highest values of the kingdom among many Y.M.C.A. secretaries. What the Y needs is machinery that will harness and not destroy the great potentialities which now lie dormant or frustrated in its organization.

Thoughts After the Sermon

XVIII—Dr. Hillis, on "There Go the Ships!"

I CANNOT take up a sermon by Dr. Hillis and read it without friendly bias. My mind is set in an emotional attitude of expectancy which almost makes criticism impossible. His name over a printed sermon wakens memories of my own student days when Dr. Hillis first leaped to public attention by his call to succeed Professor Swing at Central Music Hall in Chicago. His sermons were published each week in the now discontinued Chicago Inter-Ocean, and I, like thousands of budding and maturer ministers throughout the west, regularly and eagerly bought the Monday issue of that paper to read his sermon of the Sunday before. How well do I remember the thrill of his messages, expressed in a style which was then as now unmatched in my acquaintance with homiletic literature! If I missed a copy of the Monday Inter-Ocean I went to great lengths to secure one, occasionally writing to the distant city to have it sent to me. Around a little group of my fellow students the paper was passed, and when we met for conversation the latest sermon by Hillis was always a kindling theme. As his books appeared, one after the other, I bought them and fed my soul upon their chaste and brilliant chapters. His homiletic art influenced my own style in those days, and I am still able to find at the bottom of my "barrel" not a few outlines of sermons preached in my earliest ministry in which I can easily detect, not so much the ideas, but the attempts to assume the style of composition which seemed so admirable in him.

I think the mere style of no other preacher had any such effect upon my own earlier efforts, save only that of Phillips Brooks. Beecher and Robertson and Bushnell I read also; but it never occurred to me that they had any style. With Hillis and Brooks it was different. Brooks made me try to be simple and direct in dealing with the subtle things of the spirit. Hillis seemed to give me bits of literary framework which I could not resist oftentimes taking over structurally into my own composition. His use of such expressions as "carry up . . . toward"—carry the rude tool up toward civilization and it becomes the modern engine, carry the spinning wheel up toward civilization and it becomes the cotton gin,—or the "gone forever" climax to a paragraph—gone forever this, and gone forever that—many such fragments of literary tressle-work became for a time in my earliest ministry a part of my stock in trade. I cannot recall that Dr. Hillis greatly added to my store of knowledge, or fired me with daring insights, but there

was a beauty and a dramatic grace in his manner that fascinated me. His thoughts, too, were always sound and chastening to my spirit, and there was in the emphasis and atmosphere of his preaching something peculiarly congenial and inspiring to a young mind wistfully and earnestly looking out on life. When he left Chicago to succeed Lyman Abbott at Plymouth church, I lost that close contact with his mind which I had enjoyed for two or three years, but I have always followed him with an interest bestowed upon but few contemporary preachers.

Naturally the role Dr. Hillis took in the war as the outstanding apostle—unless Henry van Dyke be counted his rival for this preeminence—of the bloody stories of German atrocities by means of which our American fountains of hate were stimulated into action, tarnished somewhat the pristine picture which my youthful contact with his spirit had produced. But I can easily enough forgive this strange aberration from the norm of Christian preaching on the ground which Dean Inge has given us in his confession that "we all went mad together."

Here, now, is the Dr. Hillis of my apprentice days, in a sermon marked so plainly by his characteristic genius that I am sure I could identify the author even if his name were altogether omitted from it. A Hillis sermon is a work of art. It is built in imagination. It does not grow out of facts inductively gathered and then organized by a flash of constructive insight. It begins as a flash of vision, and the workmanship of it consists in looking about to find facts with which to fill up the vision. The logic of such a sermon is the logic of a picture, a work of art; not the logic of a principle or a thesis. Strange things and events are brought into juxtaposition under the rubric of the original vision. They may have little in common when judged from the philosopher's point of view, the mere thinker's point of view. But they find congenial fellowship under the spreading white canvas of a Hillis homiletical vision.

The present sermon on the ships, which I have just read in last week's *Christian Century*, is thoroughly characteristic. It is a daring flight of imagination. Not many preachers would trust their fancy to tie together such far separated and heterogeneous events as Paul's journey to Europe, Augustine's to England, Columbus's to the new world, the Pilgrims' to Plymouth, Carey's to India, and America's to the French battlefields, by the quite casual and commonplace fact that these journeys were all made in ships. But Hillis can do it. It is his art. The discontinuity of his sections, the absence of logical jointure, the fact that there is not much of an answer to give to the thinking listener who stupidly asks at the end: What of it?—none of this bothers the artist, to whom the picture, the imaginative structure, is the essence of the sermon, rather than a logical theme developed for purposes of more or less methodical instruction.

I like this kind of preaching myself—not all the time, but often. It has its limitations, of course. I do not think it leaves a substantial deposit in the souls of those who hear it. It does not organize public opinion. It does not create and direct vital social movements, it does not solve

those personal problems of faith by which all our minds are held and haunted. But it does lift men and women out of the common rut of their own thoughts and touch their imaginations with freshening and cleansing ideas, the while they are held together by the act of worship and in a fellowship of service such as any true church affords.

Such preaching has its dangers, too. There is temptation in it. Temptation to inexact dealing with facts which one needs in order to fill out the picture. In the present sermon, I feel that the imagery has run away with reality in one or two places. That is quite a disputable section in which Dr. Hillis allows himself to classify America's participation in the war with the noble events which history has had time to prove really noble. No doubt Dr. Hillis still sincerely thinks that America's boys sailed the seas to "help British and French boys make the world safe for democracy," but there are a good many of us who cannot use that sort of speech. However, no one is likely to deny that Dr. Hillis is utterly riotous and reckless in his picture of the results of the Washington conference. To characterize the agreement by England, the United States and Japan to sink a contemptibly few battleships as an "agreement to end war," can hardly be justified even on the licensed basis of art. And to go forward to the "day" when these battleships were actually flung into the "abyss" and declare that "at last hate itself was death-struck. . . . It was as if all fiery volcanoes had been extinguished and all cyclones and tornadoes ended forever," is to play fast and loose with truth. When Britain is proposing to spend \$350,000,000 on her new naval program in addition to the present navy estimates of over \$300,000,000, and the United States navy is asking enormous sums beyond any previous building program, it is morally wrong for a preacher to use the language of such riotous and unfounded optimism.

After all, I have had to listen to Dr. Hillis with two ears. One is an ear of memory and imagination, the other an ear of analysis and understanding. If I am compelled to find earnest fault with his sermon at some points, the sermon as a whole, as a wholesome picture of human progress, leaves in my heart an abiding sense of its beauty and of the beauty of every life, great or small, that aspires to sail the uncharted seas in those high adventures upon which the great Captain invites us to embark.

THE LISTENER.

Originality

A Parable of Safed the Sage

THERE CAME TO ME one who said, I fain would know the secret of thine Originality.

And I bowed low, and let him prattle on, and contradicted him not; for if any man think me to possess any good quality, why grieve him by telling him of his Mistake?

And I said unto him, The secret of mine Originality is a secret so far as I am concerned, and if I possess Originality and that by a secret, then would I continue to keep it secret.

And he pressed me that I should tell him the secret of mine Originality.

And I said, It is a Charm, which I carry in my Vest Pocket. And he said, Wilt thou let me see it?

And I said, It is a Charm of Great Potency, and I wear it on one end of my Watch Chain.

And he asked me if I kept it in a Locket, or whether it were something like Radium, and I told him Nay.

And after a time I produced my Charm whereby I achieve Originality.

And I showed him the end of my watch-chain that hath a watch, that I may be reminded of the flight of time, and then I showed him what I wear upon the other end, which is the secret of my Originality.

Yea, I showed him a small pair of Shears.

And he said, I understand not.

And I said, Hear, O man, the one great definition of Originality. And he said, Speak, for I am listening.

And I said, Originality consisteth in remembering what thou dost read, and forgetting where thou hast read it.

And he said unto me, That is a Fine Definition. Where didst thou read it?

And I said, I have forgotten; therefore is that definition Original.

And it grieved me a little that he should have taken me so completely at my word. For that Definition is really Original with me, and I read it nowhere, save when I had written it myself.

But I am a Philosopher, and I know that he that thinketh that anything he thinketh hath been thought by him first, lo, some other man thought a thousand years ago.

EDITORIAL ANNOUNCEMENT

Was America Deluded by the War?

A SERIES OF ARTICLES dealing with the origins of the war, Germany's share of the guilt, the Allies' share, and the validity of the basis on which America was induced to enter the conflict

By HARRY ELMER BARNES

Professor of History in Smith College

will begin in The Christian Century, October 8. Professor Barnes is America's most authoritative historian on the background and origin of the war. He will present facts that will amaze the reader who has not kept abreast of the disclosures made since the armistice, and which are now well-known among historical scholars in all countries. The propaganda patterns which were woven into the American mind during the war still remain. These will resist uncomfortably the massing of facts which contemporary historical scholars are bringing to light. Professor Barnes, as the most conspicuous of American revisionist historians, has previously set forth his views in fragmentary form in several periodicals. In The Christian Century's series he has been asked to make a statement as comprehensive and adequate as the vital importance of the issue demands. This he has done in a series of nine articles dealing with the following subjects:

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| I. The Historical Background—1870-1914. | VI. England and Sir Edward Grey. |
| II. The Near Background—1905-1914. | VII. The Responsibility of France. |
| III. Serbia and the War Crisis. | VIII. The Entry of the United States. |
| IV. The Role Played by Germany. | IX. War Ideals and War Realities. |
| V. The Russian Mobilization. | |

Our readers and their friends will be interested to learn of this forthcoming presentation, for the first time in the United States, of the evidence demanding a revision of our war-distorted picture of the world situation of 1914.

What Is Christian Work?

By Samuel McCrea Cavert

IS THERE ANYTHING in which the church has pursued a more short-sighted policy than in its recruiting for Christian life-work? Not that the church has neglected it. Far otherwise. The church has always been calling for young men and women to enter upon "Christian work." But into what a narrow and misleading view of "Christian work" has it fallen! It has virtually narrowed the phrase to mean the ministry and missionary service or some other form of employment in the church itself. It has failed to hold up *all* occupations, as in their true meaning, *Christian* vocations. "Seek first the kingdom," it must be recalled, was Jesus' call, not to the twelve but to all who would follow him. In the Christian view it is the business of every man—lawyer, physician, teacher, manufacturer, farmer, housekeeper—to use his energies in the way that will contribute most to the purpose of God. Every profession and occupation is to be regarded primarily as a method of establishing his kingdom in human society.

When the question of life-work is approached from this angle, the ministry and missions appear not as vocations of a wholly different kind, but as illustrations of what all vocations ought in spirit and purpose to be. Any man who pursues his daily task from the motive of service is engaged in "Christian work." Every calling which ministers to human need is a "Christian calling." There are differences, it is true, between vocations in the extent to which they contribute to human well-being. No one would contend that advertising chewing-gum is as essential to the social good as raising wheat or educating children. There are, moreover, certain activities which are even parasitical, which drain the life of society instead of nourishing it. Bootlegging and professional gambling are conspicuous examples. These illustrations, however, only reinforce the principle that the church ought to hold before all occupations the same high standards it now expects of a few.

NO SECULAR VOCATIONS

Jesus drew no distinction between the sacred and the secular which would justify most men in working from motives of self-interest alone, while a few devote themselves to human welfare. "Whoever would be great among you," was Jesus' word, "let him be the servant of all," not "whoever would be great in the ministry" but whoever, in any calling, would attain to real success, let him make the motive of service the controlling purpose of his life. That great harm has been done by allowing the majority of professions and occupations to be regarded as "secular", and therefore to be commercialized and dominated by acquisitive ideals, none can doubt. We have acquiesced too easily in the assumption that a business man or a banker or a real estate dealer may rightly set for himself other standards of "success" than a teacher, a minister or a missionary. As a result of this divorce between Christianity and the everyday work of the world, we even see the stupefying spectacle of the Manufacturers' Record calling for a revival of religion at 1174

the same time that it denounces church organizations for being actively concerned about child labor legislation.

The true appeal of the church to youth is not to leave the ordinary task of life and take up what is commonly called "religious" work. Rather is it to make every business or trade or profession a means of helping to fulfil God's purpose for the world.

From our contemporary life two incidents will suffice to suggest, concretely and vividly, that this is no fantastic and impossible ideal. A young Canadian physician, carrying on research at the University of Toronto, recently found in insulin a cure for diabetes. The discovery opened before him a possible avenue of wealth that would satisfy the dreams of avarice. But no such path was followed. An agreement was made under which insulin is produced at cost and thus made available for the poorest of sufferers. Whatever modest profit may in time accrue goes to the university to make possible further research. At the hands of Dr. Frederick G. Banting medicine became a Christian calling in a superlative degree.

"CALLED" TO INDUSTRY

A young business man in Atlanta and Birmingham, the head of a great concern for the manufacture of cast-iron pipe, a few years ago came to a conviction that modern industry need not be an arena of conflict but could become a sphere for the practical application of the Christian ideal of brotherhood. Gradually he developed a plan of cooperation between capital and labor, which provided for a systematic sharing of profits, joint control of all conditions of work, and a generous representation of the employees on the board of directors of the company. Cooperation became the central principle of the whole organization. When he died, in 1924, he left to the employees all the common stock that he owned in the company. At the hands of John J. Eagan the manufacture of cast-iron pipe became a supremely Christian vocation.

Such illustrations make it clear that one may be "called" into medicine, or industry, or public life, or other so-called "secular" professions, quite as truly as into the ministry. One who dedicates his life to the conquest of disease is following in the steps of the Great Physician. The man who goes into business because he believes it is the economic realm which stands most in need of transformation by the spirit of Christ, has entered upon a Christian life-work in the fullest sense. He who enters diplomatic service or politics because he is persuaded that our national and international life must be remodeled according to the mind of Christ, has chosen a Christian vocation as truly as any missionary.

Closely related to the motive of service is the creative impulse. In the Christian ideal a man's occupation should be that in which he can find the fullest and truest expression of his personality. This is the conception which, in varying forms, the men of most significant accomplishment

always have of their work. They have the consciousness and the joy of being creators. They are not interested in acquiring but in achieving. They are not concerned with exercising power over others but with attaining perfection in their craftsmanship. It is the spirit of the scientist—like Agassiz who, when criticized for not amassing a fortune, replied, "I have too important work to do to spend my time making money." It is the spirit of the teacher—like the college professor who, when pitied for the meagerness of his salary, answered, "If I were able, I should gladly pay for the privilege of doing what the college employs me to do." It is the spirit of the artist—despising everything else in comparison with the glory of doing a flawless piece of work.

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each in his separate star
Shall paint the thing as he sees it, for the God of things as they are."

What a tragedy for modern industrial life that it is so organized around the profit motive that the creative impulse is stifled! Our false emphasis on acquisitiveness is the source of ninety-nine per cent of our industrial ills. When the ideal of creation is uppermost employers and employes can feel themselves partners in a common task; when the end of industry is conceived as making as much profit as possible, conflict comes as inevitably as fever from a poisonous swamp. Is there any reason why the same creative impulse that controlled an inventor like Charles P. Steinmetz should not control also the great corporation for which he worked? Certainly not, in the Christian view. Ought not even the artisan to be something of an artist, despite the deadening effects of machine production on the creative instinct? Every man, in a word—not merely a few—should share in the consciousness of being a partner with God in the creation of a world. It is the outlook on life which is attributed to the master violin-maker:

"If my hand slacked,
I should rob God, since he is fullest good,
Leaving a blank instead of violins.
He could not make
Antonio Stradivari's violins
Without Antonio."

Not without its perils, of course, is the emphasis upon all occupations as potentially Christian. Many a man may use it as an easy excuse for declining to enter the ministry or some other service directly associated with the church. "I can go into business," he says, "and be a pretty good Christian there." And then, having evaded the great decision as to the real purpose and spirit of his work, he drifts down to the ordinary level of the prevailing standards and tries to satisfy himself by giving a fraction of his money to the church.

Such an attitude is a travesty of that which we are setting forth. We are urging the church to insist that the

man who goes into business must do so because of a conviction that he can be a more useful Christian there than elsewhere, and with a determination that he will. We are asserting that he must set out, not merely to be a Christian in business, but to make his business Christian. And we are declaring that, in his effort to do so, he must be willing to face difficulties as great as those that confront the missionary who tries to make Africa Christian. Certainly, the man who goes into a business or industry with the deliberate intent of conducting it on the principles of the kingdom of God is not likely either to be rich or to have an easy time. Often he will be less appreciated by the world at large than is a minister. He must be content to find his chief reward in the same way that the minister finds his—in the consciousness that his life has counted, to the utmost of his ability, in the building of a Christian society.

No emphasis upon special forms of service in the direct employ of the church ought to be allowed to obscure this fundamental truth that every worth-while form of life-work should be interpreted as an opportunity for Christian service. This is the ideal which the church, as the great fellowship of those in all occupations who "seek first the kingdom," is to hold before the world.

OUR RECRUITING PROGRAM

The interest of the church in the vocations of young people is not merely to secure the men and women who as ministers, missionaries, Christian association secretaries or directors of religious education, will carry on the work of religious organizations. There is, in principle, no reason why the church should not "recruit" for truly Christian living in business enterprises or in the practice of medicine as well as in the ministry. The Christian society which we seek rest quite as much upon having a noble leadership in the professions and in commerce as in the pulpit. Never shall we see the problem of "recruiting for Christian service" in true perspective until we clearly understand that "Christian service" is a far wider thing than employment under the agencies of organized Christianity. The church's concern is with the whole of life, and therefore with all vocations. Its aim is so to open men's eyes to the will of God that their daily work will no longer be a greedy scramble for profit, or a monotonous routine that has no spiritual meaning, but their great way of glorifying God and serving their fellow-men.

The church, therefore, must zealously guard against interpreting "Christian" callings in such a way as to make other callings seem "unchristian." To leave in the minds of the majority of youths the impression that because they do not feel called to the ministry or missions they are entering mere "secular" pursuits and are accordingly free to set for themselves other standards than those of service, is to do an incalculable spiritual damage to their lives. Our recruiting efforts in the past have not escaped this peril. Apparently the students on the campuses themselves feel so. In the findings of a group of Presbyterian college students a year ago was the following illuminating paragraph: "Inasmuch as all walks of life have a part in effecting or hindering the advance toward a Christian society on earth, we believe that all vocations should be fairly emphasized by the

church as channels of expressing the Christian point of view."

MEASURE OF SUCCESS

So the ultimate success of any recruiting program of the church is to be measured, not by the number of ministers or missionaries secured, but by the extent to which young men and women are inspired to choose their occupations as their way of making the kingdom of God more of a reality. For the church to encourage the rank and file of people to believe that their "work for the kingdom" is something that is done on Sundays and in the church building is to commit a fatal error. And it is an error into which the church has often fallen. Think, for example, of the typical "Christian

layman." If asked to name one, we have pointed to some one who is prominent in the ecclesiastical organization or who can lead a prayer meeting or be superintendent of a Sunday school. We have not turned to the marketplace and the factory to find out who it is that is there demonstrating the validity of the Christian gospel. Nothing is more urgent today than that the church make men see that it is in the shop, the mine, the banking-house, the store, the city hall, that the kingdom of God is to be established. Our transcendent task today is to get practical men of affairs—employers, labor leaders, merchants, lawyers, editors, politicians—to set themselves to the task of making their daily work conform to the principles of Christ.

The Conference at Stockholm

By Lynn Harold Hough

"CHRISTIANITY is the name of a number of different religions," says the cynic. And indeed there are times when the differences between the groups within the Christian church seem quite as great as those which divide the groups outside. There are men who believe that Christianity is an immutable body of absolute truth. There are those who believe that Christianity is a growing and evolving organism. There are men who believe that Christianity is essentially a mystic fellowship of the soul with God. There are those who believe that Christianity is essentially a productive social passion. There are those who believe that Christianity is a lovely ritual, an organism of sacraments, the essential and perfect vehicle of the divine grace. There are those who believe that Christianity is essentially a voice, a flashing of inspired thought from mind to mind, a perpetuation of the fire of prophecy. Can these and all the others meet in some deep and understanding unity of spirit? Can the contradictions be forgotten in the presence of the living Lord? Can the many religious groups stand together as one religion in the face of the need of the world? The reply to all these questions is that in a measure at least all of these things have been done in this year of grace 1925 at the beautiful city of Stockholm when seven hundred delegates from all about the world met to consider the problems of life and work which confront the Christian church.

A SETTING OF GRANDEUR

It was a gathering full of the pageantry which captures the eye. The stately procession in the cathedral, the brilliant reception by the king and the queen in the royal palace, the fairly glittering banquet when about twenty-five hundred people were guests of the city of Stockholm in the magnificent town hall—these and many another event gave a kind of purple richness to the conference. All that grace and dignity and graciousness could do to give the gathering a noble setting, was done by the king, the people, and the city. It was rather remarkable to see the crown prince at almost every session of the conference listening intently to all the addresses. The patriarchs from oriental churches gave a

touch of remote and baffling color to the scene. And as the days wore on they seemed more and more at home with their brethren of the west. The requiem service in memory of the Russian patriarch Tikhon was a grave and memorable ritual set all about words of wise and gracious appreciation of a brave spirit.

The three languages used were English, French, and German. In the case of many of the addresses copies in two of these languages were scattered through the assembly while the speaker used the third. In other cases a translator gave a brief summary. It was all done with great skill and the daily paper, "Life and Work," kept the delegates in close contact with every detail of the program. Reports of commissions which had been considering the great themes of the conference were ready for the perusal of all.

If you looked out from the speakers' platform, to the right sat a group of Germans. At the front were the orientals. Back of them from right to left were the Americans and the British, and to the far left the French and other Europeans. The galleries held spectators whose forms, leaning forward, would indicate moments of tense interest and dramatic quality.

TENSE MOMENTS

Such moments indeed there were. To be sure matters of "faith and order" were carefully ruled out, but every question regarding the practical application of Christianity came in for frank and free discussion. And there was no attempt to disguise those disagreements which emerged as the discussions wore on. God's purposes for the world, economic and industrial problems, social and moral problems, international relations, Christian education and plans and methods of cooperation were all discussed from almost every conceivable point of view. At the king's formal opening of the conference in the royal palace there was a hint of the fashion in which varied attitudes were meeting. His majesty in a few wise and thoughtful words had opened the assembly. The patriarch and pope of Alexandria in a brief address in graceful French quoted the apostle Peter as placing the king in the world "first after God" (*la premiere*

place après Dieu). It was rather a relief when Dr. Brown followed with words of appreciation for "your majesty's welcome on behalf of the people of Sweden." No finer act of courtesy characterized the whole gathering than the sentence in the lord bishop of Winchester's address to the king: "We represent the free churches, the Presbyterian churches, and the Anglican communion both in Britain and in the various parts of our empire." That placing of the free churches first by an Anglican prelate will not be forgotten. And here it must be said that the opening sermon by the bishop of Winchester in the cathedral was a noble and fearless call for that deep and fruitful change of mind which would enable the church to face its responsibilities in the world.

PUZZLED BY GERMANS

From the first address by "Seine Magnifizenz der Landesbischof von Sachsen" D. Ihmels it was evident that the German delegation represented what to the Anglo-Saxon groups was a strange and baffling point of view. There was moral vigor, and spiritual depth, and often the very greatest intellectual subtlety and dialectical ability in these German addresses. But the sense of social Christianity as men have dreamed of it and worked for it in England and America since the days of Maurice and Kingsley, of Josiah Strong and Professor Rauschenbusch, was entirely absent. It was as if the original inwardness of the Lutheran position driven to even profounder depths by the pain and passion and tragedy following the war had become the defining element of the Christian faith to these men and women. They could speak with astounding insight of the life within. They stood with what seemed at times a bitterly cynical anger in the presence of the sanctions of an interpretation essentially social. That the sword had deeply entered their souls was evident enough. Even when a gallant Frenchman with a gift for the sort of passionate oratory which reaches the heart stretched his hands toward the German group and cried, "We want to love you," there was not a movement of applause from the Teutonic section. Now and then a flaming word torn from the heart of some German speaker revealed the intenseness of his loyalty to the lost cause, and one began to understand a little the temper which in extreme cases believes that the whole matter of the rights and wrongs of the war must yet be investigated but that only Germans possess the scientific qualities of mind necessary for an adequate investigation.

That there was a minority in the German delegation we learned to be true, but the delegation always acted as a unit and the minority did not find a voice. But the spiritual temper of the conference was such that it was not anger which this group aroused. Even the one tense moment when a speaker authoritatively stated that if certain things were done the German delegation must leave the conference, passed safely. The psychology of a defeated nation is always a tale of sad and baffled inward turning and the conference never forgot that these men and women, so many of them with somber faces and all of them with such sad and bitter and baffled thoughts, were brothers and sisters who must receive the fullest consideration, the most gracious and understanding sympathy. Perhaps some members of the

English group went farthest in the attempt to enter into the very meaning of the experience of the German group. And in individual cases there resulted a deep and hearty fellowship full of promise for the future.

FRENCH EAGERNESS

The French group was characterized by a bright and winged clarity of speech. There was often a sympathy for groups outside the immediate circle of organized Christianity which expressed itself with an almost lyric eagerness. Oratory of a very high and authentic quality characterized some of the French utterances. But all the while in the background there was a lurking fear, a sense of the need of "security," a sense of living where earthquakes shake the ground, which made one feel how full of danger is a future built upon the life of peoples in whose hearts anxious suspicion dwells. One evening at Skansen a distinguished member of the French delegation dined with a little group of us. As we looked out over the water with the fascination of gay bright lights playing upon our eyes, he talked with complete and disarming frankness. He admitted the presence of a military group in France. It was evident that with his simple and sincere purpose of goodwill this was a party to be repudiated. But all the while we felt that the word "security" was a deep and abiding watchword with him. World-wide goodwill? Yes, surely. But first of all security for torn and bleeding France. One went back to the great conference thinking deep and serious thoughts. How can these suspicions be quieted? How can peace really be brought to the minds and hearts of men?

The British group carried itself with great urbanity. There was constant intercourse between its leaders and members of the American group. It became clear that the great debt which the British are facing so heroically was weighing most heavily upon the men who were so ready to meet as intimate friends their American associates. Perhaps it would be putting the matter too strongly to say that there was an unexpressed bitterness. But one did come to the end of long and intimate conversations with the feeling that there are matters of fact which need most careful consideration as we come to the heartiest understanding with our British friends. Once and again the statement was made in groups which were discussing these matters informally that the whole amount borrowed by Britain from the United States had been used not by Britain but by her allies, so that the debt under which she is staggering is entirely a debt incurred for other nations. If my memory serves me, this is essentially the statement made by Lord Balfour a little while ago and almost summarily contradicted by a high official at Washington. It ought not to be too hard to get at the facts, and no one would welcome them, in whichever direction they weigh, more than our British friends.

Of course all this is incidental in respect of the larger matter that no British Christian leader really understands the aloofness of the United States in an hour when the world is staggering under an almost unbearable burden, and when the matter is put in this fashion the memory that Britain adopted just such an attitude of aloofness after the Napoleonic wars does not really constitute a defense of our position. Whatever can be said from the standpoint of the

give-and-take of cool and cynical diplomacy it can scarcely be urged that at this point we are on Christian ground. But these things cannot be said in any deep way to have interfered with the fellowship of British and American delegates. No end of the most intimate sort of friendships cross lines which separate the English-speaking peoples. Personally I was never happier at Stockholm than when off for a walk with some English friend, and the very proof of the depth and reality of the friendship was that it stood the test of the frankest sort of talk.

BIRTH CONTROL AN ISSUE

In the conference itself differences of position between the groups of delegates of various communions and nations came to sharp expression, oddly enough first in respect of the matter of birth control. It was an American who in a keen and passionate address threw down the gauntlet in favor of this reform. And there was something strangely naive about the reply of the lady from Germany who with obvious and hearty sincerity declared that girls should be brought up to think of bringing children into the world with joyous anticipation and to trust the good Lord for the future of the children when they had come. It is to be feared the wife of a drunkard looking forward to another arrival in a home already bitterly pinched by poverty would not find much comfort in these glowing words.

The second matter of open difference had to do with prohibition. And here one must refer to the strange and difficult address of Lord Salveson. As a distinguished jurist, as a representative of that British fair play which is colloquially expressed in the splendid word "cricket," one felt that one had a right to expect not only the frank and honest expression of the attitude of a man who did not believe in prohibition, but a certain noble courtesy toward those whose position he was attacking, and a certain special care not to misstate their attitude or any matters with respect to their action. Very reluctantly one is driven to say that his address was an expression of temperament rather than the statement of a poised and careful mind, and that his misstatements in respect of matters of fact were particularly baffling in a man who holds the high and demanding position of a judge. It is not strange that a group of Americans issued a protest not against his lordship's position but in respect of the misstatements which his address contained.

WAR

In respect of the matter of the attitude of the church toward war there was of course a deep and honest difference of opinion. And there was a clear and unhesitating expression of this difference. The hatred of war was definite and perhaps one may say universal. But opinion varied from the absolutist position to the view that war is a necessity in the present situation in the life of the world. The very discussion, however, cleared the air and the net result was surely to give propulsion to all those forces set in battle array against war itself.

The really remarkable thing about the conference was just that with these and other differences of opinion fellowship was never broken. The message sent out at last was inevitably a sort of "common for all" which by no means reflects the moral and spiritual altitudes reached by the con-

ference. The message represents a point from which we will move forward. The noblest individual utterances represent the heights to which we must climb.

The sense of the underprivileged, of the lot of the poor, of the need of social and economic readjustment, of the yeast moving with insurgent power in the life of youth, of the physical basis for full living in adequate housing, of the necessity of steady employment and at a wage which leaves a margin for recreation and culture, the sense of the world as an organism, and the commanding hope of humanity as a vast fraternity of goodwill, a league of friendly minds, moved in and out of the thought of the conference, found a place in its conscience, and at last for many became a shining and alluring ideal to whose realization there must be given a supreme consecration and a passionate loyalty.

OUTSTANDING LEADERS

Individual men made superb contributions. The archbishop of Upsala was indefatigable in his labors. Dr. Henry Atkinson embodied the genius of efficient organization and hearty goodwill. Dr. Adams Brown was a quiet influence making for amity between international groups. Bishop Brent struck a deep chord which vibrated through the whole conference. Principal Garvie was all the while touching varied groups with a kindly intellectual sympathy which had its own secrets of power. Dr. Worth Tippy made his influence felt in a far-reaching way in the consideration of economic problems in committee and before the conference. M. le Pasteur Wilfred Monod put a passionate social and religious sympathy into the very heart of the conference at its beginning. Men like Dr. Parkes Cadman and Dean Shailer Mathews made their presence and influence felt in manifold ways. And so one might go on and on.

The informal meeting of groups which crossed the national lines was one of the happiest features of the conference. And the presence of capable and able religious journalists like Mr. Porritt of the *Christian World* and Dr. Lynch of *Christian Work*, and of understanding interpreters like Mr. Shillito, who is to edit the volume which will report the conference, meant an enriching of the life of the gathering as well as a profoundly understanding setting forth of its activities through the religious press.

Of course there were some personal actions which one is sorry to remember. The American who wrote to Stockholm suggesting that he be entertained by the crown prince scarcely represented our best tradition. But altogether the gathering was swept by too large a purpose and too noble a passion for the frequent emergence of these unlovely personal attitudes. Sometimes a moment of lofty intellectual perspective was reached, as when Dr. Carnegie Simpson brought the discipline of a highly articulated mind to the analysis of the meaning of personality. So in informal discussion, in public address and debate, in the work of committee and commission, the delegates met together day after day. And all the while the meaning of a Christendom organized for justice and fraternity, for the piety which enfranchises the individual and liberates society was unfolding before their eyes. Men at the conference often thought and spoke of Nicaea. It is not impossible that in a millennium and a half men may think and speak of Stockholm.

What the Chinese Students Want

By Richard H. Ritter

THE REAL OBJECT for which the students in China are fighting today is not to be discovered by an examination of the thirteen diplomatic demands. These deal with such technicalities as the abolition of extraterritoriality, the presentation of proper apologies and compensations, and the removal of certain officials. But the root of the whole matter is a passionate, human desire to have China and the Chinese treated as equals.

A Chinese goes into an apothecary shop in Shanghai and asks for a bottle of iodine. The answer of the foreign clerk is quite polite. "Yes, we have iodine," he smiles. "Tsang!" (calling to his Chinese assistant) "wait on this gentleman." The customer may be a doctor of philosophy from Columbia or Oxford, but he must not be waited on, in certain shops, by the foreign clerk. That is a more important cause of war—for the Chinese students are really at war with Britain and Japan today, and if they were consistent would be at war with America too—than that six or seven students are killed while marching in a laborite procession.

CHINA'S NAVY IN 1950

This same Chinese gentleman, in order to cool off after being insulted in the apothecary shop, wishes to go for a walk in the public garden along the Bund. Unless he wears foreign clothes, which leads the guards to think he may be Japanese, he cannot enter. He may merely peer in between the pickets of the fence and see his "foreign friends," as he still politely calls them, enjoying their comfortable privacy in the presence of ragged Roumanian refugees, South American deck-hands and other members of the superior race. Japanese, though yellow, are able to consort with the whites because their navy is strong. Our Chinese gentleman consoles himself with thoughts of the potential strength of the Chinese navy in 1950.

As far as industrial exploitation is concerned, the average Chinese factory is worse than the average foreign factory (which is not, to be sure, bestowing very high praise on the foreign factories). But when a foreign factory takes advantage of the inadequate labor laws in the "model settlement," the profits therefrom going to enrich the capitalists in Britain and America, there is an added factor which leads to anti-foreign feeling. Any one of us is ashamed when his own government performs some disgraceful act toward a portion of its citizens; but when a foreign country comes in and, through superior force, does the same thing, something more than shame is generated.

Extraterritoriality is a kind of medicine forced on China which is not entirely to her disadvantage. But it is not extraterritoriality that is objected to: it is the force back of it that stirs up hostile feeling. The mixed court in Shanghai is a worse irritation-center than extraterritoriality because it does not have even the semblance of treaty stipulation to justify its existence. It was in the confusion of the revolution in 1911, when the Chinese were fighting

for the same liberty that Anglo-Saxons are said to prize so highly, that the Anglo-Saxons, abetted by their apt pupils, the Japanese, took over the power of trying Chinese residents of Shanghai in the presence of a foreign assessor. Owing largely to the peculiar powers of this court, from which there is practically no appeal, it may be said that Shanghai is now virtually an independent state managed by foreigners for foreigners—though Chinese residents are admitted as being indispensable for purposes of personal service and clerical assistance—in the midst of the republic of China.

IN THE "NATIVE" CITY

The writer happened to live last year in the Chinese—commonly called "native"—city of Shanghai. He invited the wife of a certain American business man for tea one afternoon, and received the reply that she would be glad to go but all her friends advised her that it was really running quite unnecessary risks to enter the Chinese city and she was afraid she would better stay at home. Never, during all her stay in Shanghai, had she entered the Chinese city. Nor, indeed, in all probability, has she ever entered the soul of one of those well-educated, stimulating, friendly Chinese gentlemen of whom there are not a few in Shanghai. The foreigners there have built around their little world an impassable barrier; they have constructed a fantastic dream-picture of what Chinese life is outside that barrier, and horror-stricken by their nightmare, have shrunk further and further into the protection of their safe and sacred "Frenchtown." There are still any number of people in Shanghai who actually believe even before the present movement of the students, that there would soon be a recrudescence of Boxer (Ku Klux) madness which would have as its object the killing of all foreigners.

Such are the factors, then, that have led up to the recent outbreak. The strike in the Japanese mill, in which a Chinese laborer was killed, followed by the demonstration of students, during which four boys were shot, was but the match that set off inflammable material. The shooting in Shanghai seems unjustified and unnecessary. But even though it had been justified, the students would nevertheless have arisen. It is impossible for anyone, even though he has known China, to realize what a wave of patriotic fervor has swept through the country in the past few weeks, unless he has been here to witness it. It is war, war for the national honor, war for natural rights, war for the preservation of the race and of the nation, war against brutality and injustice. The boys who were shot down in Shanghai have become national martyrs. Their photographs are publicly displayed on thousands of streets.

STUDENT INFLUENCE

Many of the student orators have become almost hysterical as their emotions have led them on. The influence of a parade of twenty-five thousand students in Peking shout-

ing in unison "Down with Imperialism," "Down with Injustice," and of the proportionately large demonstrations in other cities, has been tremendous. Owing to the fact that so many people do not read in China, the student orators are in control of popular opinion, and are using their power to the full. They have organized their movement with telling efficiency, and have sent their agents everywhere. In the larger cities, mob psychology is in full sway; many mistakes have been made but mostly by those over-excitable boys and girls who have gone beyond the instructions of the leaders.

Behind it all there is a heroism, a loyalty to ideals, a sanity, a love of country, which must inevitably move us all to stand up and bare our heads to the students of China. In England, in 1776, it was only Pitt and a few other far-sighted men who recognized that the Americans were fighting the battle of justice and liberty, and that the issues went far deeper than the immediate concern of whether or not the colonies could be retained. Liberty was at stake, and England was to be the gainer if liberty won the day. In China today, the same struggle, though in a

slightly different phase, is being waged by the students. International goodwill, racial equality, intercontinental justice is at stake. The Chinese students do not fully realize it, perhaps, but they are fighting the battle of liberalism and tolerance and humanity for the whole world! If some people in our own country—whether England or America—are the aggressors against liberty, should we support them just because they happen to be our countrymen? Is country still higher than the right in Christian thinking?

Extraterritoriality must be abolished, the mixed court must be given up, concessions must be returned, foreign soldiers and gun-boats must be withdrawn. But deeper than all these details lies the real aim of the students' uprising: China is an equal and must be treated as such. National and racial divisions have no place in the cooperative effort of all true patriots to learn, teach, and grow as a world-unit. America and Britain should feel humble and at the same time gratefully joyous in the face of the discovery of these new and powerful allies in the age-long war for the attainment of this desired end.

British Table Talk

London, September 2.

IT IS A DELIGHTFUL and curious experience after a fortnight's absence from home and a fortnight's abstention from home papers to gather up the threads. Those of us who were at Stockholm for the most part came back home this week. Some on the North Sea, others (happier beings!) by air. That fortnight, being in the holiday season, had not proved very eventful; so that the Monday journals were not hard to follow. One thing disconcerted us; our press had given less space to Stockholm than we had expected. There had been, it is true, many conferences to report—labor, church, science—but we imagined that our life and work affair would have received more space. But on second thought there is something to be gained from such a quiet entry upon the stage; till "life and work" has advanced beyond the first steps it will not lose anything by being left in a subdued light. None of us who were at Stockholm has any doubt that the conference was abundantly worth while. But it was a beginning, not an end, and he who puts on his armor should not boast as he who takes it off.

* * *

Andrew Mearns

Andrew Mearns, after many years of retirement, has died. His name will not mean much to present-day Congregationalists, but in the story of London Congregationalism he will have his place, and in the awakening of the Christian church to the social problem he played no small part. No one telling the story of the church in England can ignore "The Bitter Cry of Outcast London," which Mearns published something like forty years ago. It made an instant appeal not only to Congregationalists, who began under its inspiration works of philanthropy, but to a wider public. It came before General Booth's "In Darkest England and the Way Out," and many other similar challenges, and those who wrote for Copec the story of the awakening of the Christian conscience made mention of "The Bitter Cry." I imagine that in the social history of England there will be at least a footnote for this little book. Mearns did not write it himself but he provided the material and the inspiration. When I first came to London in 1906 he was still secretary, but nearing the end of his time of service. We live in a world in which the philanthropies of the Victorian

age have a somewhat remote air, but we should be ungrateful if we forget the men and women who in that age looked thinner in the face, and called comfortable Christians to the help of the submerged.

* * *

A Tragedy at Barmouth

The Rev. Joseph Ferguson of Manchester was drowned last week at Barmouth on the Welsh coast. He went to the rescue of his daughter and a friend of hers, and perished with them. In him Lancashire Congregationalism has lost a man, greatly trusted and beloved who had done fine and enduring service at Hyde and Farnworth and Withington. My memories of Fergy, as his friends called him, go back to college days and the football field in which he was a great player. His life since those days had been one of steady, honest, fearless service for Christ, and his church. He might even be taken as a representative of a kind of minister to whom our churches owe an incalculable debt; such men make their appeal not to any passing mood, but to the conscience and mind and will. They take their place among men not as those who descend upon them occasionally from another world, but as those who share their citizenship, and do not shirk their part in the common life. And if need arise, as in the scene at Barmouth, such a man will not shrink from the last sacrifice.

* * *

Good Book on the Person of Christ

Dr. Cave of Cheshunt college has published through Duckworth's an admirable book on the doctrine of the person of Christ. Dr. Cave is one of our younger scholars with a great and growing reputation. He was a student at Hackney college, where he learned much from that great teacher Dr. P. T. Forsyth. Thence he went to south India where he had to bring his thinking into the searching test of Indian thought and experience of the spiritual life. After some years in India he came to Cambridge, where he succeeded Dr. Campbell Morgan as principal of Cheshunt. This little book is one of the fruits of his teaching. It shows all these strands in the experience of the author; clearly Dr. Forsyth is there, and the missionary touch, and equally clear is the evidence that the author has had

THE CHRISTIAN CENTURY

announces a

CONTINENTAL CAMPAIGN

to DOUBLE its List of Subscribers

THE campaign rests upon the cooperation of present subscribers who, aware of the position of strategic responsibility which this journal of religion has come to hold in the cause of religious reconstruction now under way, may be counted on to assist in finding new readers in their circles of friends—in church, community or distant places.

*The Publishers, on their part, find satisfaction
in providing a list of*

760 PRIZES

ranging from \$1000 down to \$10 in value, and possessing a total value of

MORE THAN \$20,000

These prizes are to be distributed among present subscribers as tokens of our appreciation of their good services in enlisting new subscribers.

*The Continental Campaign Opens
October 1, 1925 and closes February 28, 1926*

Read the following pages for details and interpretation of this far-reaching project.

THE CHRISTIAN CENTURY is now universally recognized as America's most free and most inspiring journalistic voice speaking in the name of religion. The press of England and Europe are represented by the Westminster Gazette when it refers to The Christian Century as "The most influential religious newspaper in America."

A HIGH GOAL AND A HIGHER!

THE STEADY AND UNINTERRUPTED GROWTH of The Christian Century for the past ten years has brought it to the point where its circulation is larger than that of any other journal of opinion in the United States. This result has been achieved mainly through the enthusiastic cooperation of our readers themselves. We have no paid agents in the field. Practically all our growth up to date has been the result of the earnest personal work of our readers who on their own initiative have brought the paper to the attention of their friends.

Facing the new season of 1925-26, our sense of responsibility has prompted this question: *Why should we be content with the pace of past growth, even though it has been steady and, as religious journalism goes, phenomenal?* Thirty thousand readers is a great host for a periodical of opinion—and a periodical of religious opinion at that! But compared to the number who ought to be reading The Christian Century it is far from an adequate goal. Why take five or six years more to reach 60,000 subscribers? *Why not undertake actually to double the number of readers during this current season?* It is not impossible to add 30,000 more readers and to do it in a single season.

All Working Together

It all depends upon our present readers being provided with a plan by which they will feel that they are all working together at the same time in the common enterprise. For many months past, such a plan has been taking form. It is now ready to be launched. Beginning on October 1, 1925, and extending to February 28, 1926, a continent-wide campaign, including every state in the union, and Canada, will be in progress. *All readers* of The Christian Century are asked to participate in it by bringing this paper to the attention of their friends and securing their subscriptions.

To this end we, the publishers, are taking our readers and the public into our full confidence as to just what this project involves. We have divided our subscription list

by states, setting forth in the graphic form of a map the distribution of our subscribers from ocean to ocean. The map is presented elsewhere in these pages. It shows each state's share in the campaign. We take great satisfaction in this map. The widespread distribution of our subscribing constituency from Maine to California, from New York, the ranking state, with 2,179 subscribers, to Nevada, the baby of the family, with 19 subscribers, is a disclosure of the vital contact which this journal of religion now has with the religious and moral leadership of this continent. Let it be remembered that our readers are all leaders—laymen and clergymen and teachers and thoughtful folk of all vocations. Our subscription list reads like an album of the signatures of the Christian leaders of the nation.

A Continentally Catholic Constituency

NO RELIGIOUS PERIODICAL in the history of America has ever been able to show such a continentally catholic constituency. Every religious denomination is represented—Congregationalists, Presbyterians, Methodists, Disciples, Baptists, Episcopalians, Lutherans, Quakers, Universalists, Unitarians, Mennonites, Brethren, Mormons—there is not a single Christian communion, large or small, but that The Christian Century has readers within it. Through its weekly messages these readers who wear many denominational names are finding a genuine fellowship with one another across sectarian lines.

Not only within the churches, but outside, The Christian Century has found earnest and thoughtful men and women whose minds it has gripped. Their delight in its character as a free interpreter of essential Christianity, unhampered by organizational or denominational involvements, is equalled only by their astonishment that from within the church, which they supposed had become moribund and incurably denominationalized, there should emerge a journal loyal to the church, devout and evangelical, and at the same time as free as a university class room. They stand amazed to find themselves actually enjoying a *religious paper*!

EXAMINATION of the map will also show the reader how simple is the task of doubling our present subscription list. In the whole state of Massachusetts, for example, there are 1335 subscribers. With their influence and enthusiasm they can easily secure their state quota of 1335 new subscribers. In all the range of the mighty state of Texas there are 711 subscribers. Who can doubt that these will easily find 711 new subscribers? Wyoming needs to find only 101, Georgia 281, Minnesota 742, Colorado 481, Canada 964—an easy task! as are all the rest, with each present reader doing his share. As for Illinois, the home state of our publication office,—let New England and California and all the states between look well to their laurels!

It is not meant that your new subscriptions must be limited to your own state. *Get them wherever you can!* They will be credited to you and to your state no matter where the new subscribers live.

A Joyous Adventure In Cooperation

THROUGH the loyalty and enthusiasm of our present readers our great aim can be accomplished. It is a service of cooperation which cannot be paid for. Your influence, your time, your friendship are beyond compensation. We could not hope for your aid in this campaign except as we know the quality of your loyalty to Christian Century ideals. Nevertheless we wish to demonstrate our appreciation in the most liberal way of which we are capable. It is our desire also that the campaign shall be carried on with the inspiration and fascination of a game.

A Good Game and a Merry One!

An elaborate series of prizes has been provided—760 in all, with a total value of \$21,700. These are described elsewhere in these pages. We call them *prizes*, simply because there is no better name by which to refer to them. We think of them, however, not as rewards of a contest, but as *tokens* of our appreciation of the active loyalty of friends engaged in a great common cause.

These prizes are so arranged that the first 500 subscribers who send five new names before November 1 will receive \$10 worth of books—any books they ask for. The first 100 persons to send ten new names before November 1 will receive \$20 worth of books. Ten great major prizes are offered to the ten persons who send in the largest number of subscriptions.

When the total number of subscriptions secured by the subscribers in any state reaches 75 per cent of that state's quota, the subscribers

WAS THERE EVER such a time in which a paper like The Christian Century could serve the cause of religious reconstruction and social progress as the present moment. With religion becoming increasingly a vital popular issue; with a great cleft appearing in the Christian church itself; with the old denominational differences passing swiftly into the limbo of forgotten things; with science smoked out by fundamentalism and compelled to face its own implications; with the social passion becoming more and more intelligent and friendly to religion; with a considerable body of world statesmanship daring to hold before its mind the possibility of actually outlawing war; with altogether new standards of international relationships emerging alongside of new problems of international friction—with all this and much more it would seem that the hour has struck for a mighty extension in the church and in the social order of those ideals which make The Christian Century an inspiration to its thousands of readers.

in that state are eligible for the state prizes. There are three state prizes offered to the three persons in each state (major prize-winners excepted) who send in the largest number of subscriptions.

Watch Each Issue!

This continental campaign will be not only an earnest and high-level endeavor, but a merry game as well. From week to week the last two inside pages of The Christian Century will be devoted to a report on the progress of the campaign and it is the purpose of the campaign manager to see that those pages are made more interesting than the editorial pages! (On reading this last sentence the editor quietly remarked with a gleam in his eye, "We shall see about that.")

All right, Mr. Editor, we shall see!

Turn Now to the Map and the Prize List

OUR CONTINENT



THE FIGURES REPRESENT THE NUMBER OF CHRISTIAN CENTURY SUBSCRIBERS IN THE DIFFERENT STATES — THEY ALSO REPRESENT THE QUOTA OF NEW SUBSCRIPTIONS WHICH THE SUBSCRIBERS OF EACH STATE ARE ASKED TO SECURE IN OUR CONTINENTAL CAMPAIGN — BESIDES THE 600 PRIMARY PRIZES AND THE TEN MAJOR PRIZES, THERE ARE THREE SPECIAL STATE PRIZES FOR EACH STATE. WHEN A STATE HAS SECURED 75 PER CENT OF ITS QUOTA, THE SUBSCRIBERS IN THAT STATE ARE ELIGIBLE FOR THESE STATE PRIZES — GET YOUR SUBSCRIPTIONS FROM ANY STATE YOU CAN; THEY WILL BE CREDITED TO YOU AND TO YOUR STATE.

TO DOUBLE THE CHRISTIAN

Note the number of subscribers in your state. Reflect how easy it will be to attain your state's quota. Put on your thinking cap and get in with the first 500 who send five—will win \$10 in books. Ten new subscriptions—if you get in with the first 100 who send ten books—will win \$20 in books. When your quota is reached you will qualify for the three state prizes: 1—a portable typewriter; 2—\$40 worth of books; 3—\$30 worth of books. Additions to your list will be credited to you and to your state.

MENTAL CAMPAIGN



CANADA AND THE DISTRICT OF COLUMBIA
ARE TREATED AS STATES. THERE ARE,
THEREFORE, FIFTY "STATES" IN ALL.

ANCENTURY'S LIST OF READERS

Linking or a dozen persons will come to your mind at once who would surely subscribe if you asked them. Five new subscriptions—if you
d ten be, will win \$20 in books. After that you are a candidate for the major prizes—worth from \$500 to \$1000;—and when your state's
books. Addition to the primary prizes for your first five and ten subscriptions.

THREE PRIZE LISTS

Ten Major Prizes

Tour to Europe - - -	\$1,000
Tour to the Orient - - -	\$1,000
Cruise to the Holy Land -	\$1,000
Automobile (Sedan) - -	\$1,000
Another Automobile (Sedan) - - - - -	\$1,000
Grand Piano - - - -	\$1,000
Upright Piano - - - -	\$600
Radio and Phonograph combination set - - -	\$600
A year's Tuition at a large University with \$300 cash added—about - -	\$500
A Year's Tuition at a large University with \$300 cash added—about - -	\$500

150 State Prizes

(Three for each State)

First State Prize—

A Portable Typewriter \$60

Second State Prize—

Your choice of Books
to the value of - - - \$40

Third State Prize—

Your choice of Books
to the value of - - - \$30

600 Primary Prizes

- 1—To the first 500 persons who send in 5 new subscriptions before November 1—Your choice of books to the value of \$10
- 2—To the first 100 persons who send in 10 new subscriptions before November 1—Your choice of books to the value of \$20

*The value ascribed to each of the major prizes is approximate. The amount in each case may be a few dollars more or a few dollars less.

The Best Obtainable



SPECIAL descriptive announcement will be issued soon, giving specific and detailed information about the list of prizes. It must suffice to say at this time that these particular prizes have been chosen because of their universal appeal, because they are worthy of our subscribers, and because they are backed by the most reliable companies in the world. The tours and cruise will be conducted by the best-known and most successful travel agencies. They include passage, hotels, meals, auto rides, tips, etc.—the usual provisions made by the best travel agencies. The automobiles will need no introduction or encomium when the names of the manufacturers are announced. Likewise the pianos, which we purchase from one of the oldest firms in that field. The offers of a year at large universities with tuition and \$300 cash toward expenses, will set many a young man and woman at the stimulating task of winning them. The radio and phonograph combination set is the last word that both science and art have to say in the marvelous function of carrying to your home the speeches and music from far distant places. The typewriter—everybody will know when its name is announced that it is unexcelled in its field. The books—well, they are what you make them, for their selection is “up to you”—The Christian Century Press agreeing to furnish you with any books you order that are obtainable anywhere in the world.

These offerings are in every case the absolute best. We have made our purchases on no grounds but merit, believing that not only should our subscribers have the best, but that our own reputation and prestige could not be dissociated from the quality of the awards we give in this Continental Campaign.

S-TOTAL VALUE \$21,700

DISTRIBUTION OF THE PRIZES

Major Prizes

The ten major prizes will be awarded to the ten subscribers—north, south, east or west—who send in the largest number of new subscriptions during the Continental Campaign. There are no restrictions as to states, or Canada, other than those contained in the simple and obvious rules given below. It has not been practicable to include our subscribers in foreign lands (other than Canada) in the geographical scheme of this campaign; but they are fully qualified to share in the major prizes and in the primary prizes. The ten major prizes are not arranged in any serial order as first prize, second prize, third prize, etc. Each winner will take his choice of the ten prizes in the order of his standing. Thus, when the campaign has closed and the ten highest have been determined, each of the ten will be notified to send a list of choices in the order of his preference. The subscriber who has sent in the highest number of new subscriptions will then be awarded his first choice. The second leading subscriber will then be awarded the first of his choices not already taken by the first leading subscriber. The third leading subscriber will then be awarded the first of his choices not already taken either by number one or number two. The other seven prizes will be awarded in corresponding manner.

State Prizes

The three state prizes will be awarded to the three subscribers in each state who send in the largest number of new subscriptions. Canada and the District of Columbia share in this competition the same as states. The residents of a state will qualify for state prizes when their state attains 75 per cent of its quota in the campaign. The winners of major prizes are excluded from participation in state prizes.

Primary Prizes

The primary prizes are competitive only in *promptness*, not in number of new subscribers secured.

1. To the *first five hundred* subscribers who send in *five* new subscriptions before November 1 The Christian Century Press will give a credit in its book department for \$10 worth of books—any books the subscriber may select.

2. To the *first one hundred* subscribers who send in *ten* new subscriptions before November 1 The Christian Century Press will give a credit in its book department for \$20 worth of books—any books the subscriber may select.

RULES OF THE CAMPAIGN

1. The Continental Campaign to double the list of readers of The Christian Century is a mutual enterprise of its subscribers. Any subscriber is eligible to participate in the campaign.

2. The campaign begins on October 1, 1925, and will terminate at midnight of February 28, 1926.

3. All new subscriptions must be for a period of not less than one year, and must be accompanied by remittance at the regular rate of \$4.00 per year (ministers, including missionaries and "Y" secretaries, \$3.00, libraries \$3.50). With all foreign and Canadian subscriptions the required extra postage must be included with remittance.

4. No subscription agencies or persons connected with such agencies are eligible to participate in any award.

5. No person in the employ of The Christian Century, or member of the family of such person, may participate in any award.

6. No name which has been on the subscription list of The Christian Century since April 1, 1925 will count as a new subscriber in the campaign.

7. All new subscriptions should be sent in on special subscription blanks provided for that purpose. Each subscriber will receive an envelope containing these. More may be had upon request.

8. All premium offers, or other special offers, previously made for new subscriptions are hereby absolutely withdrawn. Every transaction in the subscription department of The Christian Century will conform strictly to the rules of this Continental Campaign for the period between October 1, 1925 and February 28, 1926.

9. All new subscribers added during the campaign are entitled to share in the work and the awards of the campaign on the same basis as present subscribers.

10. In order to protect the interests of all bona fide co-operators, the publishers retain the right to disqualify any person detected in fraud or unfairness of any kind. This right will be exercised summarily.

11. All correspondence regarding the campaign should be addressed: *The Christian Century, Continental Campaign Department, 440 So. Dearborn St., Chicago, Ill.*

A LITTLE MATTER, BUT IMPORTANT—With today's mail every regular subscriber should receive an envelope containing blanks to be used in forwarding subscriptions. It is important that your subscriptions be entered and forwarded on these blanks—important for you and for us. It will conduce to precision and promptness if the blanks are consistently used and all correspondence in the campaign is directed to The Christian Century, CONTINENTAL CAMPAIGN DEPT., 440 So. Dearborn St., Chicago, Ill. If your blanks have not arrived by September 27, notify us at once.

PUT ON YOUR THINKING CAP!



AND NOW, GOOD FRIEND, reader of The Christian Century, put on your thinking cap! Who among your friends are the sort who would enjoy regularly reading this journal of religion? That thoughtful layman or laywoman in yonder pew; that liberal-minded deacon across the way, or in some other city, of your own or another denomination; that intelligent Sunday School superintendent or teacher; that judge, that college professor, that high school principal, that physician, that business man who has a mind for ideas as well as profits; that missionary-minded woman, that social-minded merchant whose conversation recently impressed you for its intelligent interest in things religious and ethical—speak or write to them about the Christian Century and get their subscriptions!

Competition on Modest Level

WE WISH to be very frank from the start. We are not anticipating that any single subscriber will turn in a great number of new subscribers. It would not surprise the management if the \$1000 prizes went to persons who secured as modest a number as 40 or 50 new subscriptions. State prizes may go to persons who secure 15 or 40. We do not know. We make no predictions. But the management has planned the campaign on the assumption that the stuff out of which Christian Century readers are made is not common and plentiful. We are expecting not large lists of names but a large number of modest lists. In a church of 300 members there may be from 10 to 20 persons who would enjoy and profit by our frank dealing with religious and public issues. In a church of 1000 members there could perhaps be found from 50 to 75 subscribers. In every county seat town, or smaller commun-

ity, there are elect spirits who would enjoy and profit by the weekly visits of The Christian Century. Survey your own community or church thoughtfully. Discover these people. Talk to them by personal visit, or on the phone, or by letter. A year from now they will esteem you gratefully as a benefactor for having taken a paltry four dollars from them and given so much more in return. When you have taken your first primary prize of \$10 worth of books for your first five new subscribers, and your additional primary prize of \$10 more for five additional names (provided you get in quick enough to be with the first 100 who send 10 subscriptions before November 1) you will then be a candidate for the state prizes and the major prizes, and stand as good a chance as any one else of winning a trip to Europe, or an automobile, or a grand piano, or whatever your choice may be.

THE CHRISTIAN CENTURY'S DISTINCTION

DO NOT TAKE anybody's subscription under his misunderstanding as to what The Christian Century is. Religious journalism has long made its appeal to the *sense of duty* among church folk. It is assumed that the religious paper should be taken in order to support the denomination. The Christian Century makes no such assumption on its own behalf. We desire only *readers* on our subscription list—people who take the paper because they have a genuine appetite for it.

Consistent with the character of our present readers, we desire to add other outstanding minds in local church life, in social action, and in educational service. They will find in this paper something new in religious discussion—a journal under obligation to no board, no society, no denomination, and, therefore, in a position to speak its convictions concerning events or personalities or doctrines or institutions without let or hindrance from any established interest whatsoever. Our readers will, we believe, bear testimony that in exercising this liberty The Christian Century has carried constantly the burden of moral responsibility.

It has not spoken as a detached and irresponsible outsider, but as a sympathetic and loyal insider, *from the bosom of the church itself*. You will, therefore, introduce the paper to your friends as a journal that is free without being a free lance, loyal without being servile, always interesting and vital without being sensational. Only persons believed by our readers to have the type of mind which would respond to that type of periodical should be asked to subscribe.

In thus emphasizing the principle of *selecting* your subscriptions as intelligently as possible, we do not, of course, place any arbitrary restriction upon any one. A subscription is a subscription. And certainly it must not be inferred that only persons of *liberal views* make good Christian Century readers. This is the poles apart from the truth. Among our most loyal subscribers are many who differ radically from the editorial position taken by the paper. But they are intelligent, inquiring and desirous of hearing all sides of a question. The paper counts such readers among its warmest friends and desires as many more of their admirable type as can be enlisted.

And now, good friend, we say again, *Put on your thinking cap—*

—and let the new subscriptions come rolling in!

to present to modern youth in Cambridge his thought upon Christ. The result is more than a historical study, it is rather a history leading steadily and inevitably to a positive presentation of the person of Christ, which comes as the climax and close of the book. No one who seeks in a brief compass to find his way through the confused scene which theological thought presents in these days can afford to neglect this sketch. One piece of evidence can be offered from my experience. I found the book awaiting me on my return from Stockholm. There I had been deeply impressed by the signs of a certain theological movement among the German thinkers; on opening the book I found that Dr. Cave gave in his brief summary the precise clue to the minds of those German leaders who are bent upon reexamining the Christian faith in the light of the majesty of God. "Little man casts on God his shadow," they say, and they are determined that this shall no longer be.

* * *

And So Forth

It looks as if France and Great Britain would settle the problem of the debts due to us on the basis of yearly payments of £12,500,500 for sixty-two years. We shall be glad if this affair can be settled, and indeed if all these money affairs could be settled it would give us a better chance to set in motion "The

league of friendly minds." In families nothing arouses more trouble than money controversies. They are no less disturbing in the family of nations. . . . The British Association has not provided any sensation this year. Sir Oliver Lodge once more took the occasion to repeat his belief in the survival of the human spirit and with that he spoke solemnly of the enduring nature of the character which we forge for ourselves here. . . . Dr. Barnes at the Modern Churchman's conference spoke upon the holy communion. He protested against the introduction of a magical element into the Lord's supper, and at the same time pleaded for its value in the spiritual life and for its power to meet human needs. To this conference Dr. Kirsopp Lake paid a visit. It must be nearly thirty years since he took his degree, but for some time he served as curate in an Oxford church, while he was amassing his great wealth of learning. It may not be generally known that his first interest in theology was in the textual criticism of the New Testament, by that way he approached the study of New Testament history and theology. . . . In a letter I have received from Dr. Schweitzer he speaks of the growing work which falls to him in Lambarene and of his hope that when his present program is finished he may visit Europe and England in the spring.

EDWARD SHILLITO.

The Book World

The Viceroy of India

INDIA HAS THE CHARM of history, art, and the spell of immemorial customs and beliefs. To journey through the country, in however hurried or superficial a manner, is a privilege. To reside there and come into contact with its many-sided attractiveness is an education. But to have the official opportunities of a representative of British authority affords a chance to understand features of the country, its many governments and the multitude of races that make up the population, such as falls to few. And few who have occupied the chair of state as viceroy or governor-general have left themselves without record. These biographical or auto-biographical legacies furnish abundance of material for the study of the politics and the people of the land. One of the later officials of that score or more of proconsuls has written a work which will be consulted by all who are interested in the official side of India's history since the British occupation. *BRITISH GOVERNMENT IN INDIA*, by the Marquis of Curzon (Cassell) is an elaborate work, in two sumptuous volumes, that undertakes to throw available light on the part that government house has played in the administrative story of the last century.

The author of this work found a congenial task. Lord Curzon of Kedleston had just the aristocratic pride in his own ancestral house and the sense of the dignity of the office of viceroy to make him an ardent student of the traditions of the office, and a careful, an almost meticulously painstaking, historian and biographer. Coming from a somewhat lengthy career as a member of government, and a titled Englishman who could be trusted to uphold the conservative traditions of his family and his party, he went out to India prepared to do all in his power to preserve the most dignified features of the governor-generalship, and to restore wherever possible the memory of historic localities and usages. It is not strange that a viceroy of Lord Curzon's disposition and convictions should lack somewhat the ability to come into sympathetic contact with the people over whose destinies he was placed. None of the reform movements of India's later years found in him an acquiescent administrator or even an interested listener. Yet he believed himself a true friend of the nation, and worked tirelessly at the plans he devised for the strengthening of the fabric of empire.

One who opens these beautiful and handsomely illustrated

volumes with the hope of finding in them an unbiased and constructive treatment of British policies in India will be disappointed. The title is in some degree inept. For it is with the men who have occupied the high office of viceroy that he concerns himself for the most part, rendering thereby invaluable service to the future student of the official side of the narrative, but failing to fulfil at vital points the promise of the title. For example, almost the whole of the first volume is devoted to the various government houses that successively served the purpose of official residences and headquarters in Calcutta. This leads gradually to the story of the elaborate viceregal residence erected by Lord Wellesley, whose generous expenditure of government funds brought him the repeated and sharp rebukes of the governors of the East India board in England, and at last led to his recall. It was manifestly a great advantage to an official so placed to be at sufficient distance from the home office, so that by the time his reports had reached England and been answered, there was ample opportunity for him to inaugurate any policy or begin the construction of any edifice he desired. The fast mail, the cable and the wireless have greatly limited the freedom of officials in these later days.

Probably something of Lord Curzon's interest in government house and its history lay in the fact that its architect took the design from Kedleston manor in Derbyshire, the ancestral home of the Curzons. This of course was long before Lord Curzon's selection as the representative of the crown in the Indian empire, but it was at least a happy coincidence that when he took up his residence in Calcutta it was in a building almost precisely like the one in which he had passed most of his life.

But the chief value of this elaborate work is in its careful descriptions of the men who held successively the high post of viceroy. The list includes some very notable names in the history of Britain and India. First and foremost there is of course Warren Hastings, the greatest of them all, the man who for thirteen years, before the days when the title was devised, administered the affairs of the land as governor of Fort William in Bengal, the earlier designation of the office. On his return he was impeached, and his trial for maladministration was one of the scandals of British history, whose only compensation was the masterly essay of Macaulay.

Then there was Lord Cornwallis, whose memories of Yorktown were rendered less poignant by the honor of the new

office; Lord Wellesley, whose highly independent conduct of colonial affairs kept the home board in such anxiety; and a long list more, in which occur such names as Lords Minto, Amherst, Bentinck, Dalhousie, Canning, Elgin, Lawrence and Dufferin. Naturally the recital omits the viceroys who were still alive when the work was prepared, a second Earl of Minto and Lord Hardinge, the two who followed the author himself.

It is impossible in such a work, where so much of the judgment of other men's official careers is founded on the author's experience in India, to avoid frequent reference, made with becoming reticence and modesty, to his own life in Calcutta. One does not travel far in that country without discovering the deep interest he took in the location and appropriate labeling of important historic sites. In many cities, and in various parts of the more important ones, there are bronze tablets marking the places where important events occurred, and the great majority of these were set up at his own expense. The "black hole" of Calcutta, whose exact location was difficult to trace, was explored, marked off, and appropriately inscribed by the viceroy. The beautiful bronze lamp that every visitor to the Taj Mahal admires above the tomb of the beloved lady was the gift of Lord Curzon. And the greatest of these efforts was the building of the beautiful Victoria memorial hall at Calcutta, so caustically criticised at the time, which promises to be one of the most sumptuous of the treasure houses of India's past.

There is thus presented in this work something of a picture of that official life of which the viceroys and governors-general have been the center. Their characteristics, their policies, their state functions, their domestic life, the joys and sorrows, the successes and the tragedies of their careers, are set forth in some detail. And if the historian has yielded space too frequently to the archaeologist and the architect, there is still a world of interest in the facts presented. Most of all one catches glimpses into the emotional life of one who was habitually reserved, and comes to understand something of the charm of those evenings spent with the woman he loved, and of whom the heat and languor of India one day deprived him. For his final word is that every official experience in that land carries with it an entail of pain and sacrifice.

HERBERT L. WILLETT.

For the Working Library

A NEW STUDY of the historic backgrounds of the prophets of Israel and of the function of prophets as "spokesmen of the progressive idealism of their day," and a fresh formulation of their messages to their own times, are given in *THE PROPHETS AND THEIR TIMES*, by J. M. Powis Smith (Univ. of Chicago Press, \$2.25). Professor Smith is among the most eminent of living Old Testament scholars. While his presentation of the prophets is buttressed with references and supported by foot-notes, the main narrative is so simply put that a careless reader might be deluded into considering it a mere popular summary; but profound and accurate scholarship underlies it and its simplicity is that of a writer who is dealing with thoroughly assimilated material. The final chapter, on Daniel and the age of the Maccabees, is commended to the consideration of those who are exercised about the hours and the weeks and think they find in Daniel's visions data about the coming millennium.

A work almost as monumental and comprehensive as Canon Streeter's "Four Gospels" is C. T. Wood's *THE LIFE, LETTERS, AND RELIGION OF ST. PAUL* (T. & T. Clark, \$3.50). The latter is a little less technical and somewhat better adapted to the use of other than professional students, and deals more with the contents of the portions of New Testament literature concerned and less with manuscript and textual criticism. The chapters on the several epistles are fitted into their respective places in the record of Paul's life as derived from the Acts and from the data furnished by the epistles. The author finds in Paul a simple faith—but little of the doctrine of sacramental grace and nothing of "imputed righteousness." The heart of Paul's religion was an unflinching faith in the risen Christ and in the Father.

A closely similar view of Paul's religion is given by D. M. Ross in *THE FAITH OF ST. PAUL* (Doran, \$2.00). This author's purpose is to present a study of Paul as an interpreter of Jesus. He argues that the Pauline teaching was not a perversion or even an addition to the religion of Jesus, but is our best interpretation of it. This conclusion is arrived at not by showing that Jesus held the doctrines which are sometimes called Paulinism but by showing that Paul himself did not hold them. They are rather a perversion of the teaching of Paul, whose primary interest, like that of Jesus, was ethical and spiritual.

What books did Jesus read? What did he learn from them and from other contemporary sources of religious instruction? And what original contributions did he make to religious thought and life? To give a simple and brief answer to these three questions is the purpose of Thomas Walker in *WHAT JESUS READ* (Scribner's, \$1.75). Generous concessions are made to the Judaism of Jesus' day, while the independence of the major portion of his teaching is maintained. This is another worthy contribution to that newer type of New Testament study which aims to give the founder of Christianity a setting against the background of his own time and place. The limitation of space in a volume designed to be brief and simple perhaps necessarily reduces the treatment of the second question to a summarized statement of conclusions with but little detail and an almost total lack of historical or social material.

THE LOCAL COLOR OF THE BIBLE, by C. H. Budden and Edward Hastings (T. & T. Clark) explains those matters of social custom, historical allusion and geographical setting which, unless explained, make the meaning of the Scripture text obscure. Vol. III covers the New Testament.

Now is the time for every man who has a new word or a true word to say about evolution to say it. The public is interested. Evolution is news. The books on the subject are numberless, but still there are not many that can be recommended as giving the average non-technical reader a clear understanding of what the discussion is all about. One of the best of these is *EVOLUTION FOR JOHN DOE*, by Henshaw Ward (Bobbs Merrill, \$3.50). In a style utterly lacking the arid and academic quality of a text-book, the author presents first a description of the process by which the myriad forms of life have come into existence through variation and adaptation; second, a summary of the evidences for evolution; third, a history of the theory of evolution from Lamarck to what he calls—not very suitably, I think—"The Fosdick idea." Christian faith has nothing to lose by the acceptance of evolution. The book is thoroughly readable, and is informing in the field of science and reassuring in the field of faith.

A little over a year ago a book was published which struck a fresh note in American preaching. It was called "The Haunted House," and its author was Halford E. Luccock. Now Dr. Luccock is back with another collection of sermons, this time under the title *THE EAST WINDOW* (Abingdon, \$1.50). It is to be doubted whether there is a preacher in the country who can bring forth more things new and old out of his homiletical wrestlings—making the old seem new and the new seem old—than does Dr. Luccock. The book does not quite hold the sustained heights which made its forerunner so notable, but it is far, far above the average of such volumes. A single sermon like the one on Esau and his profane life is sufficient justification for publication.

An entirely different kind of a book, and yet homiletical, is *THE JUST WEIGHT*, which Bishop Francis J. McConnell has just published (Abingdon, \$1.00). In a compass of less than 200 pages there are gathered here 31 expositions of scripture, which the bishop says were first used as addresses in college chapels. It may be this fact which gives them their point. College chapel audiences are not remarkable for their patience with preachers. The man who holds them must hit straight and fast. Not in a long time have we seen preaching which meets this demand better than in this little volume. In a discourse on "the simplicity that is in Christ," the bishop talks of the difficulty of writing simply and briefly. His own book is a remarkable example of the way in which, more perhaps than any other preacher in this country, he can do this. The sermon on the prodigal son, compressed into less than five minutes, is the best I have seen in a long time dealing with that much-discussed youth.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Church Resolutions and the Outlawry of War

Editor THE CHRISTIAN CENTURY:

SIR: I have before me the resolutions of forty religious organizations sent out within the past three years. They range from The Federal Council of churches, the World Alliance for international friendship through the churches, and nine national denominational bodies, to the local congregation. In fourteen of these groups there is a resolution favoring entering the world court. The rest are silent on the subject. In twenty-three the term "outlawry of war" is used. But in only five of these resolutions is there a clear indication as to what the outlawry of war is. Nearly half of these church deliverances do not use the phrase, and two-thirds of them have nothing about a world court.

Can the peace forces of the world unite? This question includes action by governments, and action by non-political groups. If either can find a way on which they can agree between themselves, tremendous progress will be made. But if both governments and the other groups can get on common ground of thought and action against war, the war problem is solved.

The two leading questions in our nation now on international relations and war and peace, concern the outlawry of war and the world court. The United States senate grapples with the world court December 17. A study conference of twenty-three of the leading denominations of the nation has been called at Washington, D. C., for December 1-3. The national council of Congregational churches meets in Washington October 20-28. The coming months will swarm with church conventions, and discussions and resolutions on war and peace will be one order of the day.

What are our churches going to say about the outlawry of war and the world court?

They ought first of all to know what these two propositions mean. Very few church resolutions on outlawry as yet show an understanding of its principle and plan, and the misinformation and the malinformation that many have about joining the world court is beyond compute. It is the first business of these churches to know what these two proposals are. The recent document sent out by the committee of twenty-six in reference to both outlawry and the world court is now before us to be studied as well as the Levinson-Knox principle and plan for outlawry.

Plainly, the churches ought to simplify and concentrate their deliverances. They are not now bowing down to the god of war. They do not need to spend time in saying, as a state denominational body did recently as its sole contribution in this cause, "Resolved, that this assembly put itself on record as favoring every worthy effort to secure the peace of the world"! The day is gone with churches for commonplace generalities, academic discussions, half-way measures, and long drawn out resolutions on and about war. What militarism and all the defenders and apologists for war most fear is the leaving out of these questions about defense, and balance of power, and partial disarmament and security and national life, etc., etc., and in their place striking at war itself as immoral, unholy, and unnecessary.

What will unite the churches as a peace force in the world, what will draw us together now, is the magnet of outlawry. The world court even now stands for law instead of bloodshed and violence. The proposal sent out by those believing in both the court and outlawry, stands, in its future possibilities for a court with power to enforce its decisions. It is the mechanism that promises best now to help toward the end the churches are seeking.

Here, then, is the task for the churches of our nation in these coming months: to voice a concise, simple repudiation of war, and propose a plan to carry it out. If we have anything

better than the proposal to outlaw war, and any better start toward it than the proposed way of the document just issued by the committee of twenty-six, we must say so. But one keen strong resolution from the churches now on outlawry and the world court, will set our nation to thinking, and all nations to listening.

The churches of our nation never have faced a finer chance to do a service for the kingdom of God in the world than now. "New occasions teach new duties." If the church does not rise to this "occasion" what other group will? The church herself in this nation needs the baptism of power which the principle, the plan, and the crusade implied in the abolition of the war system of the world will give her. The personal Christian life of its members needs this new impetus against war, as a moral tonic and a Christian experience. Most of all, the people of all nations need this new missionary enterprise of the church on war that proposes a better way, a moral and Christian way, God our Father's way. He wants a family, not armies. He wants children working together, not men and nations fighting each other. The Christian church has the power, and it has the chance, to perpetuate or to abolish the war system of the world.

Lake Mills, Wis.

JOHN FAVILLE.

There is No Little Truth in This Letter

Editor THE CHRISTIAN CENTURY:

SIR: I have been a subscriber to your magazine because of my interest in the outlawry of war. I consider your stand on this question worthy of the highest praise. Your agitation for a child-labor amendment and for the enforcement of the prohibition amendment are equally as commendable, but it seems to me that you are cutting the tree from under you when you insist on everyone accepting the theories of evolution which are, without any possible successful contradiction, mere guesses of pseudo-scientists and contrary to the teachings of the Bible. You deny the virgin birth of Christ, you ridicule the doctrine of a physical resurrection, you support those who are so liberal (?) that they would accept members in a congregation without baptism. You take away, but do not replace. You rob the people of the faith of their fathers, but have nothing to offer in return. Yours is a negative religion.

Sir, I am not a denominationalist. I consider the method of baptism and the method of the observance of the Lord's supper unessential. My pulpit is open to Christian pastors of other denominations. I am liberal in this respect but when I read the words of Paul as recorded in 2 Timothy 4:3, 4, I can't help but think how fittingly they refer to you, who, not understanding the sound doctrine, accept other doctrines which you do not understand either.

Sir, I have read your magazine, because I am willing to read both sides of a question. I have read your side. I have given you first chance. I will now turn to magazines which will be an inspiration for me in my humble efforts to win souls for Christ. You may discontinue sending me your magazine when my subscription runs out.

If you are not ashamed of yourself, but glory in your cause, you may print this letter. If you are ashamed you may destroy it. I have a copy, but whatever you may do you can count on me preaching the gospel, being urgent in season, out of season.

You will deny my accusations, but I have proof. You will denounce me, but I will have peace. You will detract from the Christian and scholarly character and mind of William Jennings Bryan, but he will inherit the sonship of God in spite of you. You will claim to be tolerant, but you are intolerance personified. Your fundamental liberalist,

Zion Evangelical Church,
Le Sueur, Minn.

OTTO R. MUECKE.

Christian Endeavor and the Youth Movement

Editor THE CHRISTIAN CENTURY:

SIR: The editorial in your issue of August 13 entitled "Has Christian Endeavor a Future?" has been read with much interest. I appreciate your generous tribute to the past history of Christian Endeavor, and your kind allusions to myself preclude all possibility of pique or irritation when I attempt to correct some errors—as they seem to me—and to quiet some apprehensions which your article may arouse. You say, "The youth movement is taking form all about us in the areas of social activity, student life, civic concern, industrial ferment, business adventure, nature study, moral idealism, sportsmanship, and religious inquiry; and the organization of which we are thinking (the Christian Endeavor society) and whose place is deep-seated in the affections of us all, appears to be untouched by this new and passionate outburst of the spirit." This statement seems strange to some of us who have watched with care the development of the societies, for we had thought that most of these features, which you say characterize the youth movement, had been largely developed by the Christian Endeavor society.

Christian Endeavor is a youth movement of a religious character, as all its history proves, while not ignoring social activity, student life—there are hundreds of Christian Endeavor societies in colleges and academies—civic concern, nature study, moral idealism, etc. Its record on all these lines is clear and strong.

Other faults of Christian Endeavor, in your opinion, are that "its leadership is mature, its statistics padded, its journalism hesitant and feeble." I acknowledge that I am guilty of being "mature," even elderly, but I have just passed over the leadership of the American union of societies to a man scarcely forty years old. Yet the real leadership of the societies is not in Boston but in the 1500 state and local unions where it is far from being mature in The Christian Century's meaning of the word. Young men and women, many of them not long out of their teens, are the leaders. More and more the conventions, union meetings, and institutes for instruction are made up of younger and younger people, a tendency which has sometimes alarmed the older folk.

Its "statistics are padded." This is a serious charge. I do not know where The Christian Century could have obtained this knowledge. Surely the secretary who has received information of 9,732 new societies in America within the past two years is not "padding" these figures; they are derived from actual reports. The 1,125 new societies just reported from China are not padded, nor the reports of nearly 1,500 in Germany, nor of 2,000 in India. They come from reliable people on the ground. From some countries it is not possible to obtain accurate statistics, but every care is taken, when estimates are made, to keep within conservative limits.

"Its journalism is feeble and hesitant." This charge is, of course, largely a matter of opinion. The many state and local Christian Endeavor papers are usually simply bulletins of information between the societies; of most of the foreign papers and magazines printed in a dozen languages, I am not able to judge, though they seem to satisfy their readers. Of the Christian Endeavor World it can at least be said that it is one of very few religious journals that has paid its own way and has never drawn upon the contributed funds of the society for its support, nor upon subsidies by generous individuals—a negative virtue perhaps, but a necessary one for an impecunious organization. The editors of the Christian Endeavor World say that it has contributed \$100,000 to the work of the society during the last thirty years.

But the gravamen of the charges in the opinion of The Christian Century undoubtedly is that "whole sections of its membership are under the deadly blight of a fundamentalism which is driving alert and purposeful ministers and their young people out of the movement." This also is a piece of news to many of us who are deeply interested in the society and who try to keep up with its development. The societies have taken no part in recent controversies. They have emphasized points of agreement and not of difference. The doctrines and ecclesiastical polity of every society are necessarily the doctrines and polity of the church to which it belongs, for each society is a part of its church and owes allegiance to it alone.

It would be absurd and unmannerly, to say the least, for the young people's society of a church to set itself up as the arbiter of the doctrines of the church. Controversial questions are never willingly introduced at the union meetings, and few speakers have ever forgotten the proprieties of such interdenominational gatherings. The society is unashamed of being distinctly religious and evangelical, but it imposes no test of membership other than its pledge: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

Boston, Mass.

FRANCIS E. CLARK.

In Defense of the Listener

Editor THE CHRISTIAN CENTURY:

SIR: Among your correspondents appear to be men who will not reason together as Christians but straightway accuse their opponents of "audacious impudence"; of being a "self-appointed listener"; "burdened with self-importance"; "stone-blind"; "intellectually too sub-normal"; "out of harmony with the sense of taste"; "why the listener?" These expressions are from the letter of C. C. Klingman of Graham, Texas, who is no doubt a Christian worker.

I then quote from the letter which, with astonishing courtesy, you publish from one F. E. Dark of Everett, Washington, who calls The Christian Century itself "a dirty sheet"; "a thousand Ingersolls would do less damage", etc.; "damning influences."

Will you not allow one of your readers to say to such correspondents that the informed public believes that a man resorts to vituperation when he cannot reason; to denunciation when he has not sufficient intelligence to meet an opponent in a fair field. He scolds when he cannot convince. Some of your correspondents appear to read The Christian Century only because they wish to stone its editors, while others find in it the greatest satisfaction and stimulus in Christian literature.

Each group believes in Christian service, let us grant. Each labors in the vineyard. When will some of them learn that hatred of the brethren is not a Christian grace?

Cleveland, Ohio.

ROBERT E. LEWIS.

Editor THE CHRISTIAN CENTURY:

SIR: The storm that gathered about the Listener's discussion of the sermon by Dr. Stone was indeed interesting to us all. One wonders why men, who cannot tolerate criticism or difference of opinion, ever subscribe to The Christian Century in the first place. Undoubtedly there are numerous publications that would say just what such men want said and usually their subscription lists are not overcrowded.

Why should I spend perfectly good money for a periodical that will allow me to live uninterruptedly in my own accustomed rut? My personal conviction is that when the time comes for The Christian Century to maintain a journal whose chief purpose is to pronounce moral and spiritual platitudes in a perfectly beautiful and innocuous fashion its day of usefulness will be over.

Go to it, brother, you who push the Listener's pen! Dr. Stone himself, as we all know, is big enough to profit by constructive criticism. Only the thin skinned object to open discussion and fear to be spurred by the matching of minds.

Charleston, Ill.

C. E. PETTIT.

Surgery with Hilarity

Editor THE CHRISTIAN CENTURY:

SIR: The value of a newspaper to me is proven by the way that I slash it to pieces after it has been read. The copy of The Christian Century which came to me this morning has had ripped out of its pages two editorials, a feature article, a news story, and a quoted paragraph from a foreign paper. You are surely getting out a "corking" good weekly. It discusses so many aspects of life that it is really more than a religious paper, and yet it is deeply, profoundly spiritual. You deserve the best kind of success.

New York, N. Y.

CHARLES STELZLE.

THE SUNDAY SCHOOL

Lesson for October 4. Lesson text: Acts 17:22-34.

At Athens University

STRANGELY enough, it was only last night that I heard a brilliant and scholarly paper by Dr. Alexander of Beaver Falls, Pa., on: "The Athens of Socrates and Paul." A clean and sharp contrast was painted between the knowledge principle of Socrates and the Christ-religion principle of Paul. The two greatest men who ever stood in the public square of Athens were Socrates and Paul. Both were men of knowledge, but Paul had knowledge plus, he had the dynamic religion of the Jesus-personality.

This power-religion ("the gospel the power of God unto salvation") is one of the distinctive contributions of Paul. Even today men feel the deep need of it. A few years ago, in Japan, the emperor and his advisors decided to build up an eclectic religion, including Christianity for the reason that it had the moral power to make men good. Mohammedanism, Hinduism, Buddhism, singularly lack this quality. This is a broad statement and I am sure that it will be challenged by one of my friends who is a Hindu painter and philosopher. Nevertheless I feel that Paul is right when he insists that the Christ-religion, alone, presents "that power not ourselves which makes for righteousness." This is the essence of what we call "salvation." We need to be lifted. Christ is the power that lifts us above ourselves. Christ is the factor that brings victory, when our own power is not sufficient. Christ puts us in league with the unlimited power of God. Some day men will harness the restless waves to furnish us heat in the deadly winter; Paul teaches us how to harness God for our eternal salvation.

The fundamentalists have a very interesting theory as to why Paul failed in Athens. They say that when he attempted to preach philosophy and not the simple gospel he lost out. Paul did quote Greek philosophers. My friend, last night, read the original passages from which Paul's quotations were selected. Paul was trained in the Grecian modes of thought. Did he fail because he indulged in philosophy? Was it immediately after this that he wrote: "I determined to know nothing among you but Christ and him crucified"? If he had preached Christ at the Areopagus would he have been successful in founding a church? It is easy to say that he would. This much we know: the crowd stayed with him while he spoke philosophically, while he skilfully balanced Stoic and Epicurean ideas and seemed to synthesize these current notions; it was when he spoke of the resurrection that the audience said, "Good-night." Perhaps he was too impetuous in bringing in his Judean gospel, perhaps he should have shown first how happiness (Epicureanism) could only be found in carrying the cross (Stoicism), and thus have

won his crowd in their own territory. However, I shall always believe that Paul was most tactful in beginning his address at the Athenian university by references to their own philosophers. If he failed I cannot believe that it was his fault; the soil was bad.

Returning to our main thesis, let us think a bit more about Paul's power-religion. That which we most desire is moral power. We know enough, but we do so little. We are surrounded by scientific achievement; we glory in it, it will no doubt go steadily on, but have we moral power to cope with present world conditions? Ah, there is the rub. It is moral power that is lacking. We can drive our mighty machines, but we cannot control our own impulses. We can perform scientific miracles, but we crumble before temptation. It is very sad. We toy with life but our own appetites and lusts overthrow us. That is the modern tragedy. Paul had the secret the world needs—"the power of God unto salvation." That secret is "Christ in me the hope of glory." "My God can supply every need of yours." Napoleon said, "The secret of victory is to bring up the reserves in the moment of crisis," and strangely enough he lost at Waterloo, just because the reserves did not arrive in time. Happy and blessed is the man, who like Paul, has heavenly reserves which can be summoned in the hour of crisis.

Allow me to raise one more question before we go: has the modern church as strong an ally in the university as it ought to have? Surely the liberals have the right to expect the cooperation of the men of science, philosophy and psychology. It is often the sneer of the professor that kindles the wrath of the fundamentalist—a wrath not altogether unjustified. A strong, good word for pure religion from the modern areopagus would go far to rob the conservatives of thunder.

JOHN R. EWERS.

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Contributors to This Issue

LYNN HAROLD HOUGH, minister Central Methodist church, Detroit; contributing editor The Christian Century; author, "The Theology of a Preacher," "Evangelical Humanism," etc. Dr. Hough attended the Stockholm conference as a delegate from the Methodist church.

SAMUEL MCCREA CAVERT, general secretary Federal Council of Churches of Christ in America.

RICHARD H. RITTER, member Presbyterian mission, Peking, China.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Mr. Johnson's Articles to Continue Next Week

Through some mishap in the air mail service as yet unexplained, or at some other point along the route which a manuscript must travel between New York and Chicago, the second in the series of articles on the prohibition situation, written by Rev. F. Ernest Johnson, of the Federal Council, has failed to arrive in time for insertion in this issue of *The Christian Century*. It will be printed in the next issue.

Striking Miners May Pray In Open Air

Judge Thomas Doyle, of the Oklahoma court of appeals, has rendered a decision upholding the right of the striking coal miners of Okmulgee county, Okla., to hold public prayer-meetings as a part of their effort to induce strike breakers to leave the mines. The sheriff of the county, acting, it has been alleged, at the instance of the coal company officials, had issued an order forbidding prayer meetings except in churches. Four miners, attempting to continue the meetings at the mine mouth, were arrested. Judge Doyle has now set these men free. It is still possible for coal miners to pray out of doors in Oklahoma.

Indian Minister Retires After 42 Years Service

After 42 years in the active ministry of the Episcopal church Rev. Philip J. Deloria has retired from the superintendency of the Standing Rock Indian reservation mission in South Dakota. Mr. Deloria has returned to his boyhood home on the Yankton reservation, where he will make his home with his two daughters. Born the son of a great chief of the Dakota Indians, Mr. Deloria has probably been better known as Tipi Sapa, his original Indian name, than by the name which he took at baptism.

New President for Atlanta Seminary

Atlanta Theological seminary, Congregational institution in the Georgia city, has elected Dr. Lewis H. Keller as president to succeed Dr. Frank R. Shipman, who resigned recently. Dr. Keller has been engaged in various executive tasks within his denomination, coming to Atlanta from the superintendency of work in Florida and the southeast.

Methodist Weekly Enters Hundredth Year

The *Christian Advocate*, Methodist official weekly published in New York city, began its 100th year in the second week in September. The paper has had many notable editors and contributors during its long history, but has never had a larger circulation nor shown more vitality than under its present editor, Dr. James R. Joy. Unlike his predecessors, Dr. Joy is a layman.

1186

Influenza Conquered In Alaska

Heroic work by the staff of the Episcopal mission at Fort Yukon, Alaska, has stopped the ravages of the influenza epidemic which has been raging in that territory. "Without the mission hospital," Bishop Rowe has reported to mission headquarters, "all would probably have perished. My heart is full of deep gratitude to friends in the church for their generous response to our distress. They share with us in this merciful work." The doctor in charge of the hospital describes the epidemic as "one of the most serious in all my experience in Alaska. Whole families were stricken, and for three weeks we were feeding and caring for over 300 persons."

Dr. Kelman Asks for Pastoral Release

The fears expressed previously in these columns as to the health of Dr. John Kelman find sad confirmation in the word that he has asked the Frognal Presbyterian church of London to release him from the cares of the pastorate. Dr. Kelman asks that he be made pastor emeritus.

Bishop Jones Points Out Sins of Radicals

In preaching recently in the Community church, New York city, Bishop Paul Jones of the Episcopal church attacked radicals as a group, saying that many of them were radicals for the sake of radicalism, that they moved capriciously from one movement to another

Dr. Newton Accepts Episcopal Pulpit

ONE OF THE MOST unusual changes in the American ministry in recent years has been brought to pass by the acceptance of a call from St. Paul's Episcopal church, Overbrook, Pa., by Dr. Joseph Fort Newton, pastor of the Universalist church of the Divine Paternity, New York city. Overbrook is a suburb of Philadelphia. The former rector of St. Paul's, Dr. Robert Norwood, has already succeeded Dr. Leighton Parks as rector of St. Bartholomew's church, New York.

TO BE SPECIAL PREACHER

Dr. Newton will become special preacher at Overbrook, having been privately confirmed into the Episcopal church by Bishop Garland, of the diocese of Philadelphia, in July. He will have to serve six months, however, as a candidate for the priesthood and six months as a deacon before his ordination can be completed.

Dr. Newton's career has been a varied one. Born in Dallas, Tex., in 1876, he graduated from the southern Baptist theological seminary, and was ordained to the Baptist ministry in 1893. He has served as pastor of the Baptist church, Paris, Tex.; People's church, Dixon, Ill.; Liberal church, Cedar Rapids, Ia.; City Temple, London, England, and the church of the Divine Paternity, New York city. It is probable that the most widely known period of his career came during the three years of the world war when, as an American, he served as pastor of London's most noted free church congregation.

STATEMENT TO PARISH

In a statement issued to the members of his new parish, Dr. Newton said: "Since I learned to know the Episcopal church in England, in the blazing days of war, something deep in me has responded to its sweet and tempered ways. Its atmosphere of reverence, its ordered and stately worship, its tradition of historic continuity linking today with ages

agone, its use of those symbols which enshrine the faith of the past and the hope of the future, its wide and wise tolerance, its old and lovely liturgy—like a stairway, worn by many feet, whereon men climb to God—and still more, the organized mysticism of its service and sacraments—all these things of beauty and grace move me profoundly.

STRATEGIC POSITION

"But more vital still, if possible, is the central and strategic position which the Episcopal church holds in the confused religious situation of our time. It is the roomiest church in Christendom, in that it accepts the basic facts of Christian faith as symbols of transcendent truths, which each may interpret as his insight and experience explores their depth and wonder. Midway between an arid liberalism and an acrid literalism, it keeps its wise course, conserving the eternal values of faith while seeking to read the word of God revealed in the tumult of our time. If its spirit and attitude were better understood, it would be at once the haven and the home of many vexed minds torn between loyalty to the old faith and the new truth.

"After all, there is only one church of Christ. It may wear many names, but its faith is one, and finally, or soon or late, it will be one in fellowship, drawn together by creative desire, if not driven together by the sheer necessity of facing the forces of destruction in our day which, if they have their way, will end in materialism and futility. Each man should labor where he can do his best work in behalf of our common Christian enterprise, and I look forward to happy and fruitful service in a great and gracious fellowship."

Dr. Newton will preach in the Overbrook church on Oct. 4. He will not assume permanent charge until Dec. 6, but will preach at all the evening services during October and November, and at one morning service in November.

without trying to live out the principles they preached, and that they had a weakness for assuming attitudes of arrogance toward others because of their own superficial studies in this and that. "The tendency," said Bishop Jones, "is to take up pacifism, or some new thought, then

espouse psychoanalysis, socialism, then birth control, communism, vegetarianism, and a lot of other isms, without knowing what these are all about or making any definite attempt to live them out. Such people are always looking for something new, not even staying long enough with

Dr. Fosdick Stirs Geneva Assembly

STANDING IN THE PULPIT of St. Peter's cathedral, Geneva, where John Calvin once preached, Dr. Harry Emerson Fosdick delivered on Sept. 13 the annual sermon at the assembly service of the league of nations. It was an appeal for Christian devotion to the cause of international organization and world peace. "I cannot speak for my government," the New York minister said as his message neared its close, "but, both as an American and a Christian, I do speak for millions of my fellow-citizens in wishing your great work, in which we believe, for which we pray, our absence from which we painfully regret, the eminent success which it deserves." Naturally, the words deeply stirred the audience which jammed the cathedral, since most of these were visitors drawn to Geneva by the session of the sixth assembly of the league.

Dr. Fosdick's text was Matt. 26:52, "All they that take the sword shall perish with the sword." Among the many striking passages in what some held to be his greatest sermon were these: "One ought to read with awe these words spoken nearly two thousand years ago and only now beginning to seem obviously true. Reliance on violence is suicidal, said Jesus.

WAR SUICIDAL

"The world did not even note this strange thing that he said, and ever since, men have tried to explain it away or laugh it off as idealism too lofty for this earth. But today that insight of the Master comes to its own. Once more the seer is justified of his vision. Reliance on violence is self-defeating; war is suicidal; civilization itself cannot survive it. That fact has been written in fire across the world until not seers alone, but multitudes of plain people of every tongue, tribe, and nation under heaven are beginning to see the truth once so incredible: 'If mankind does not end war, war will end mankind.'

"There may have been times when war could serve good ends, when armed conflict was a means of social progress. Of this war or that it may be claimed that the sword won benefactions lacking which mankind would be the poorer. At least, there is little use in arguing the contrary. For the conviction now growing strong in this generation's mind is that whatever may have been true about war in times past, modern war is futile to achieve any good or Christian thing.

NO PROTECTION FOR WEAK

"The old appeals for war in the name of a good cause fall coldly now on the instructed ear and cease to carry conviction to thoughtful minds. 'Would you not go to war to protect the weak?' men ask. The answer seems obvious. A mod-

ern war to protect the weak—that is a grim jest. See how modern war protects the weak: 10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. What can we mean—modern war protecting the weak? The conviction grows clear in increasing multitudes of minds that modern war is no way to protect the weak.

"Here, then, we face one of the most crucial and dramatic conflicts of loyalty that men ever dealt with. On the one side, our life has been organized as never before in history on a nationalistic basis. On the other hand, the one hope of humanity today, if it is to escape devastating ruin, lies in rising above and beyond this nationalism and organizing the world for peace. On the one side is a narrow patriotism saying, 'My country against yours,' on the other, a wider patriotism saying, 'My country with yours for the peace of mankind.'

GNAT AND CAMEL

"One would like to cry so that all Christians should hear: Followers of Christ, so often straining out the gnat and swallowing the camel, tithing mint, anise, and cummin, and neglecting the weightier matters of the law, what do all the minutiae of creed and institution that distinguish us amount to in the presence of this gigantic problem in which one of the central meanings of Christ for the world is involved? A narrow belligerent nationalism is today the most explicit and thorough-going denial of Christianity, its thought of God and its love of man, that there is on earth.

"A clear conviction grows in the best thinking of today that mankind's real conflict of interest is not between this nation and that, but between the forward-looking, progressive, open-minded people of all nations, who have caught a vision of humanity organized for peace, and the backward-looking, reactionary, militaristic people of the same nations. The deepest line of conflict does not run vertically between the nations; it runs horizontally through all the nations. The salvation of humanity from self-destruction depends on which side of that conflict wins.

"It would be worth while, would it not, to see the Christian church claim as her own this greatest moral issue of our time, to see her lift once more, as in our fathers' days, a clear standard against the paganism of this present world and, refusing to hold her conscience at the beck and call of belligerent states, put the kingdom of God above nationalism and call the world to peace? That would not be the denial of patriotism but its apotheosis."

The Century Co. BOOK NEWS

INTERCHURCH GOVERNMENT

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CLARENCE R. ATHEARN

Research Associate

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These discussions should be valuable to all concerned about the teaching of evolution, socialism, or Christian citizenship in public schools.

Though the book urges enlightened progress in practice its principles are those of political and religious orthodoxy.

Francis J. McConnell, Bishop of the Methodist Episcopal Church, says of this book, "Mr. Athearn has done a very remarkable piece of work, altogether the most satisfactory treatment of the kind that I have seen. This work is unusual, bringing together into harmonious relation to one another the best conceptions now stirring on the whole matter of democratic procedure and church institutions, and is the best and wisest interpretation of all these various points of view that I have seen. The work is stimulating and suggestive to an extraordinary degree."

Dr. Frederick D. Kershner, Dean of the College of Religion of Butler University, Indianapolis, Indiana, says of it, "I was greatly impressed by the wealth of illustrations, the clearness of thought, the lucidity of expression, and the thorough knowledge of the subject which the author manifests throughout. I am sure that INTERCHURCH GOVERNMENT will prove to be one of the outstanding books of the year in the religious field."

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one thing to make an impression on it. There are those who espouse pacifism, for example. They are strongly against war, but they still insist upon their rights, ready to retaliate or resent any injuries. Also, there are those who espouse socialism, who declare themselves for the co-operative commonwealth, yet draw dividends, take rents, etc.—are radicals intellectually, but nothing more."

Distributes Tracts Half Mile Underground

Dr. Samuel M. Zwemer, famous missionary to Moslems, spoke recently in London of his experiences while distributing Christian tracts to Moslem miners working 2,600 feet below the surface in the gold mines of Johannesburg. Dr. Zwemer reported a recrudescence of Islamic practices among these African miners.

Presbyterians Call for More Missionaries

Dr. Ernest F. Hall, a secretary of the Presbyterian board of foreign missions, has announced that not enough missionary recruits are being found these days to fill the vacant places. This year this board allowed for 82 new missionaries in its budget. But 65 have been discovered to date. The situation is said to be particularly critical in Japan, where the Presbyterian mission has lost 30 missionaries in the last four years.

Dr. Laws Back at Editorial Desk

Dr. Curtis Lee Laws is reported to have recovered fully from his recent breakdown, and to be once more carrying his work as editor of the *Watchman-Examiner*, conservative Baptist weekly. Dr. Laws, almost immediately after completing a tour of the world, suffered a nervous breakdown which has compelled several months of inactivity.

Moody Church Pastor to Los Angeles

Rev. P. W. Philpott, who has been for some time the pastor of the Moody church, Chicago, has been called to the pulpit of the church of the Open Door, Los Angeles. This church holds about the same relation to the conservative Bible institute in Los Angeles that the Moody church holds to the Bible institute bearing the same name in Chicago. Dr. R. A. Torrey resigned the pastorate of the Los Angeles church about a year ago. Internal difficulties at one time threatened to break the ties binding it to the Bible institute, but these have been adjusted.

Dr. Axling Returns To Japan

Dr. and Mrs. William Axling, widely known Baptist missionaries, have returned to their work in Japan. Dr. Axling has done a notable piece of work during the past year in making clear to American audiences the effect of the immigration law passed in 1924 on Japanese opinion. His has been the type of international interpretation which will become increasingly valuable as the years pass.

Dr. Goodsell Finds Churches Listless

Have the evangelical churches of America lost their enthusiasm? Dr. Charles L. Goodsell, secretary of the department of evangelism of the Federal Council of churches, is reported to have told an audience at Pacific Palisades, Cal., that he found no enthusiasm in the churches as he traveled throughout the country. He found more of this quality in the Unitarian association of Boston than in any theological seminary he visited, if the report is correct.

Dwight L. Moody's Sister Dies

Mrs. Elizabeth Moody Washburn, sister of Dwight L. Moody, died recently at the age of 84. The evangelist had five brothers and two sisters. Mrs. Washburn was the last survivor of that generation of the family.

Michigan Has Many Small Presbyterian Churches

Four Presbyterian churches in Michigan have a communicant membership of more than 2,000 each. Eight more have more than 1,000. On the other hand, only 127 have a membership of more than 100, while one-half of all the Presbyterian churches in the state have fewer than 100 members in each.

Congregational Mission Leader Dead

In the death of Rev. Frederick B. Bridgeman the Congregational church has lost one of its most distinguished missionaries. In 28 years of service in South Africa, particularly in the mining regions around Johannesburg, Dr. Bridgeman inaugurated many forms of missionary social service which have proved of lasting value. He also took a leading part in organizing the joint council of blacks and whites which still acts as an unofficial source of advice for the government of Natal.

Another Church Skyscraper Promised New York

Uptown New York, where the Methodists are now building their Broadway temple, is to have the tallest edifice in the city, if the plans announced by Mr. Oscar E. Konkle are carried through. In gratitude for the recovery of his son's health Mr. Konkle says that he will build a 60-story hotel, 800 feet high, in a part of which there will be an undenominational church. The rules governing tenants of the hotel will be unusually exacting. Ten per cent of all profits from the building will be given to missionary work.

Methodist Editor No Heretic

Dr. William H. Phelps, editor of the *Michigan Christian Advocate*, was acquitted of heresy charges preferred by Dr. Levi Bird, of Sanilac, Mich., when the case came before a select committee of the Michigan annual conference. Dr. Phelps refused to make any statement in his own behalf. After his accuser had presented his case the committee voted unanimously to dismiss the charges. It

is expected that much the same thing will happen when Dr. Bird's charges against Dr. Lynn Harold Hough, of the Detroit conference, come to trial.

Says Fundamentalism Is 50 Years Old

What will be regarded as a mild claim for the historic background of fundamentalism is to be found in the *Watchman-Examiner*, Baptist conservative weekly. "Instead of fundamentalism advancing a new faith," says this champion of that cause, "it is simply standing for the faith which all Christians adopted 50 years ago."

Episcopalian Bishops Differ On Federal Council

It seems probable that the question of the relation of the Episcopal church to the Federal Council of churches will occupy much attention at the approaching general convention of that denomination. Bishop Charles Fiske, of the diocese of central New York, has come out in the *Witness* with an article strongly opposing membership in the federal council. The *Churchman* counters with an article by Bishop Edward L. Parsons, of the diocese of California, equally strongly in favor of joining the council. Division of opinion among Episcopalians is said to be evenly divided on this issue.

Holds Protestant Population To Number 195,100,000

Statistics presented to the Stockholm conference on Christian life and work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British empire is reckoned at 46,900,000, divided as follows: Anglican, 28,600,000; Free churches, 800,000; church of Scotland, 2,700,000; United free church of Scotland, 1,500,000; Irish Presbyterians, 800,000; Canadian Presbyterians, 1,400,000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,000; church of Australia, 1,600,000; church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,300,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000;

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New Paper To Hunt Heresy

The Christian Standard, militant fundamentalist weekly, published by one section of the Disciples of Christ in Cincinnati, O., announces the establishment of a new paper to be known as "The Spotlight." The policy of the new paper is to be the detection of heresy in all parts of the Christian world. This will leave the older paper free to devote its attention to constructive support of the program of the conservative group which it represents.

Husband Follows Wife In Death

The previous issue of The Christian Century reported the death in China of Mrs. Emma Nind Lacy, widely known Methodist missionary. Mrs. Lacy died on Aug. 19. On Sept. 3 her husband, Dr. William H. Lacy, died. As superintendent of the Methodist Publishing house, one of the largest missionary pub-

lishing plants in the orient, Dr. Lacy had become known to the entire Protestant mission body in China. When the publishing house was closed, three years ago, he was made secretary of the All-China finance committee of the Methodists, a position which he held at the time of his death.

Jew Saves Famous Episcopal Chapel

Henry Levy, a Jewish real estate dealer, saved the St. James Episcopal chapel, Elveron, N. J., at the recent annual episcopal visitation of the church from being sold for nonpayment of taxes. Six presidents have at one time or another attended services in this church but in recent years the changing character of the neighborhood had so reduced its constituency that it has been unable to keep up with its tax assessments.

It Takes a Tornado In Some Places

Church union seems to be the order of the day in Alexander, Ia., because a recent tornado in that town totally destroyed the Congregational and Lutheran churches, moved the Methodist church off its foundation, and destroyed the parsonage of the Reformed church. Alexander, which boasts a total population of 400, has been discussing the possibility of

Bishop of London Approves Anglo-Catholics

WHILE SUCH AN OBSERVER as P. Whitwell Wilson, as reported in the previous issue of The Christian Century, sees the Anglo-Catholic movement within the church of England as an attempt of the clergy to reunite with Rome, the bishop of London approves it as leading to a deepening interest in religion, without leading to St. Peter's. The views of the bishop are contained in an interview granted by him this summer to Dr. A. Z. Conrad, of Boston, and published in the Congregationalist.

"I am interested," Dr. Conrad began by saying, "to learn from your lordship the extent and real significance of the Anglo-Catholic movement."

REVOLT AGAINST DRABNESS

"It is already a powerful factor and increasingly influential," the bishop replied. "Its development has been due to a number of things. Many of the churches of our order have been dull and ineffective, you might say, indeed, unattractive and barren. The service itself was lacking in appeal and a more elaborate order of worship seemed necessary. This was one reason for the change. Wherever introduced, the more ornate ritual has had the effect of arousing interest and bringing new life to the church. Then again, there was the matter of doctrine; many of the vicars were apparently losing their hold on the fundamentals of the faith, and the Anglo-Catholic movement has restated in the strongest terms the great fundamental truths of the Christian religion and insists on unequivocal allegiance to the great symbols of the faith.

Furthermore, this movement emphasizes the historic episcopate and recovers for the church the great ecclesiastical tradition."

"You believe, then, that this movement is proving beneficial to the church?" Dr. Conrad asked.

"Most assuredly. It is, however, necessary to avoid going too far toward Rome. We are still a long way from accepting some of the tenets of the Roman Catholic church. There is no question but what a deepening interest in religion itself is resulting on this movement. The recent great convocation in Albert hall, when the auditorium was packed to the limit, showed how wide the range of interest has become."

ROME NOT INEVITABLE

"Do not many Anglo-Catholics go straight on into the Catholic church?" the questioner persisted.

"There are some," the bishop admitted, "but I would not say a very great many when considered relative to the entire number of Anglo-Catholics. Undoubtedly some do go straight on because, you see, the Roman Catholic church does know what it believes and why it believes it, and those who have wearied of the timidity and uncertainty so often appearing elsewhere enter the Roman Catholic church on that account. On the other hand, the Anglo-Catholic movement furnishes just the same certainty and security and beauty of service demanded by the lovers of both certainty and ritual and thus furnishes no excuse for going into the Roman Catholic church."

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church union for a long time. Now that
the tornado has gotten in its work a
union of at least two of the churches is
said to be due.

Plan Episcopal Youth League

Representatives of young people in the
Episcopal church met at Racine, Wis.,

English Modernists Discuss Live Issues

THE ANNUAL CONFERENCE of the
Churchmen's Union for the Advancement
of Liberal Religious Thought, at Oxford,
Aug. 24-30, showed that a growing number
of scholarly men occupying responsible posi-
tions in the church of England hold advanced
views and do not hesitate to express them.
Dr. Kirsopp Lake, visiting the conference,
found that the advance had been so rapid
since he left England twelve years ago that
he trembled to think what might have hap-
pened if some of the things said by speakers
at Oxford had been uttered then. Bishop
Barnes plainly declared that modern church-
men accept all the assured conclusions of
scholarship and science and are ready to go
as far as is necessary in applying them to
modify traditional doctrines. His statement,
"We cannot admit a dualism of natural and
super-natural," was heartily applauded.

It means much that the dean of St. Paul's,
president of the union, is the prince of mod-
ernists in England, though he does not like
the term, because "our Christianity is no
new thing, but older than Catholicism and
much older than Protestantism." Believing
that God is still revealing himself, and claim-
ing the right of unfettered inquiry, he de-
nied, in his presidential address, that any-
body can justly dispute their right to be in
the church.

INTELLECT MUST BE RECOGNIZED

While appreciating, at its highest, mys-
ticism, Dean Inge will have no disparage-
ment of the intellect. As to pragmatism,
"The aid which it brings is illusory; it en-
ables a man to blow hot and cold with the
same mouth and feel no qualms, but it of-
fers no solution of the problem." Its almost
absolute skepticism about objective truth, if
followed to its logical conclusion, leads, as it
has led Loisy, far outside Christianity. On
the relation of faith to authority, Alan of
Lille (13th century) was aptly quoted:
"Authority has a nose of wax: it can be
twisted either way." The two infallibilities,
church and book, had been discarded;
"neither is primitive." Since Oxford was
not in Tennessee, he did not need to dwell
on the supposed infallibility of individual
inspiration. He quoted a Cambridge don's
epitaph on Paley's Evidences: "He had the
merit of reducing Christianity to a form
eminently fitted for examination purposes." Clerical hearers noted the dean's estimate
of the Cambridge university sermons of
Benjamin Whichcote's friend John Smith
as "perhaps the best ever written."

"The upshot of the whole matter," Dean
Inge concluded, "is that faith leads us to a
reason that is above rationalism. Spiritual
things are spiritually discerned. But,
whereas organized religion has spread its
aegis over a multitude of beliefs which do
not concern spiritual things, and which can
be established or rebutted only by the nat-

late in August in forum and conference
to select a name and draw up a constitu-
tion for a new national organization. Each
of the provinces of the church and about
seventy dioceses were represented by
young people acting as delegates; but
eight adults were in the membership of
the conference. This new national or-
ganization is to work closely in accord

ural understanding, we must be on our guard
against insidious attempts to disparage the
findings of reason or to oust it from
its proper province. In spite of much recent
philosophy, this is not a skeptical age. It is
not an age when the triumphs of natural
science and scholarship can be bowed out
of court as irrelevant to the seeker after
truth. It is not an age when the same
event can be said to be true for faith but
untrue for science. We must be humble,
for we are compassed by mysteries, and our
spiritual faculties are poor and dull, but we
can and must be perfectly honest with our-
selves and with others. As Harnack says,
"If piety should suffer in the process, there
is a stronger interest than that of piety—
namely, that of truth."

"Why we believe in God" was answered
by Prof. Caldecott, a former dean of King's
college, London, who in a survey of con-
tributions to theistic belief during the last
25 years said that, not only has materialism
not produced a single new defender of any
note in that period, but science has relin-
quished the claim to establish an all-sufficient
naturalism.

NATURE OF GOD

"What we believe about God" was dealt
with by a young man with a personality,
the Rev. J. S. Bezzant, vice-principal of
Ripon hall, the modern churchmen's divinity
college in Oxford. He finds that the funda-
mental problem of the nature of God ex-
ercises young minds today far more than
the old Bible difficulties. Modern science
is not hostile to theism, but the affirmation
of such contradictory ideas as transcendence
and immanence is a confession that the
Reality is beyond thought. Jesus Christ's
revelation of God supremely as love, imaged
in fatherhood, negatives such ideas as propi-
tiation, a great assize, and eternal pun-
ishment, and warrants faith that, despite
pain and evil, the deepest of all problems,
the universe will ultimately justify the high-
est it has produced. Modern thought neces-
sitates the modification of the traditional
ideas of the omnipotence, omniscience, and
omnipresence of God and the doctrine of
the trinity.

BELIEF IN JESUS

The conference produced no better exposi-
tion than that of Prof. Bethune-Baker, Lady
Margaret professor of divinity at Cam-
bridge, whose theme was, "Why We Believe
in Jesus Christ." Conceived in a fine spirit
and supported by wide knowledge, the con-
tribution had much practical value. Belief
in Jesus Christ, he said, means belief in
the spiritual values which his life repre-
sents, and the vast accumulation of human
experience that supports his reading of the
meaning of life is strong reason for be-
lieving that it is true. We do not believe

with the national council of the Episcopal church. It is to be under the direction of the commission of fourteen of whom at least eight will be young people.

Congregationalists to Consider Unity of Boards

Fusion bids fair to be the dominant word at the session of the national council

of Congregational churches which meets in Washington, D. C., in October. The two proposals which seem likely to receive most attention call for the unification of benevolent boards and the amalgamation of church papers. It is proposed to reduce the benevolent societies from the present number of eight to two. If this proposal goes through the Congregation-

During Important Conference at Oxford

that what he said is true because he said it, or on any external authority, but because it finds us and shows us the truth about ourselves.

Our belief is not shaken by the discovery that the gospels contain much that is of the nature of poetic representation or honest attempt to explain the origin of an already existing religion; but our attitude to Jesus would be gravely affected if our central conviction that he is the revelation of reality had no support from modern knowledge. In the new revelation of truth, of which evolution is the rather inconvenient symbol, we find strong reason for believing in him. The persistent urge of which human beings are the subject is best interpreted in terms of an eternal purpose informing the race and guiding it to its highest good, while never violating the moral independence of free personality. The whole world is incarnation in process; in man it becomes increasingly personal, and in Jesus Christ the manifestation of God in humanity reached its highest stage.

MISS ROYDEN

Miss Royden told how a prominent free churchman had declined to associate himself with her in a particular piece of work because she disavowed belief in the virgin birth. She attributed her failure to understand and apply some of Christ's hard sayings to lack of spiritual soundness.

Discussion of "The Ethic of the Kingdom," introduced by Dr. W. R. Sorley, professor of moral philosophy, Cambridge, and Dr. Douglas White, chairman of the council of the Churchmen's Union, revealed in the conference the differences of view in regard to the interpretation and application of the teaching of Jesus that exists among Christians everywhere, and raised the pacifist issue. Dr. Sorley does not regard Christ's precepts as forbidding the Christian to use physical force under any conditions; they are, he holds, directed against the principle of self-assertion. Dr. White boldly declared that certain of the ethical principles of Christ, taken literally, are not applicable either to the individual or the state or international relations, though in the underlying principles lies the one hope of the world. Miss Royden defended the pacifist position, while admitting that as the world now is only a Christ can live up to the ethic of Jesus.

THE EUCHARIST

Bishop Barnes' comprehensive paper on the eucharist showed that the position he holds is identical with that of free churchmen generally. Indeed, the proceedings as a whole confirmed the view that not only are most modern churchmen very much nearer to nonconformists than to Anglo-

Catholics, but that the state establishment is the only thing that keeps them apart. "As we apply our reason to the problems of faith and purge our conclusions of error by the interplay of mind upon mind, we not only separate essentials from non-essentials, but we also find with regard to essentials an increasing measure of agreement." He deeply regretted that recent developments of Anglo-Catholicism have involved the English church in sacramental controversies. Frankly rejecting "all magical views of the eucharist," he claimed all Christian life as sacramental.

HONESTY

Prof. Percy Gardner dealt unanswerably with the question, with which the conference closed, "Are Modern Churchmen Dishonest?" He indignantly denied that their position is inconsistent with essential Christianity, and contended that the whole tendency of the services of the Anglican church is quite as much in accord with the views of modern churchmen as with those of Anglo-Catholics. They claimed the liberty, asserted by many of the most pious and eminent of English churchmen in all ages, of interpreting church formulas and expounding the principles of Christianity with open eyes and unfettered mind, so long as they acted with loyalty to Christ. He quoted an outside witness, J. S. Mill, "whose reverence for truth was almost a fanaticism": "It is honest for English churchmen to remain in the church so long as they are able to accept its articles and confessions in any sense or with any interpretation consistent with common honesty, whether it be the generally received interpretation or not," and Donald Hankey to similar effect.

CAUTION

In a sermon in Christ church cathedral on the Sunday following the conference, Dr. W. W. Longford said some wise words and sounded a note of caution. He put as the supreme need today vital religion—a way of life in which heart, will and mind are centered in fellowship with God—and warned modernists against mere intellectualism as being more dangerous to vital religion than stereotyped traditionalism. "Critical apparatus is essential to our task, but used alone it will never save a soul from death or keep a foot from falling. Liberalism may be but spiritual and intellectual libertinism. Liberal churchmanship, liberal Catholicism should be a loyalty to truth, through which as through a focus the light of God's countenance can radiate over the whole church of Christ." If modernists, to whatever church they belong, are animated by the spirit of that utterance, they will grow in numbers and influence.

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BETTER CHURCH MUSIC

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ARTICLES

How to Select a Pipe Organ, Harrison M. Wild of Chicago.

Church Music, John Flaisy Williamson, Director of the famous Westminster Choir, Dayton, Ohio.

Sunday School Orchestras, How to Improve Them, Gustav Saenger.

The Ancient Te Deum, Dr. Wm. R. Taylor, Rochester.

Dr. John A. Hutton, successor to Dr. Jowett as pastor of Westminster Chapel, London, England, will write for The Expositor this year. Dr. Hutton is author of "That The Ministry Be Not Blamed", "There They Crucified Him," and other books. His first article, "The Danger of Life," will be in the October issue. "South American Missions" will be the theme for Mission study classes. The first article on this subject will appear in October, as well as book reviews of book to be used as texts.

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alists will have one board dealing with foreign affairs and one board dealing with those at the home base. The proposals in regard to the church press advocate the uniting of the present missionary journals with the Congregationalist, the denomination's principal weekly paper.

Takes Builders of Church Into Membership

When Rev. Oscar E. Brandorff, pastor of Calvary Lutheran church, Hillside, N. J., recently had the satisfaction of dedicating a new church, he also had the joy of receiving into its membership many of the men who had worked in its erection. Incessant work by Mr. Brandorff while the church was being built resulted in the addition to its rolls of the general contractor and his wife, together with two cousins of the wife and their husbands, both men being in the building trade; the paint contractor and his wife; the heating and plumbing contractor and his parents; the heating and plumbing contractor's assistant; the electrical fixture contractor and his wife, and one of the lathers with his wife and daughter.

Plan Week-Day Education In Connecticut City

New Britain, Conn., is working out with care a plan for week-day religious education. Twenty-six teachers have already been engaged; most of these have had experience in public or Sunday schools and are graduates of normal schools or teachers' training schools. The courses of study provide that part of the teaching shall be done in the public schools and part in the Sunday schools. A typical portion of the curriculum shows that the week day period for general high school studies will be divided into three parts; the first will be given to story or discussion, plans or reports, review, drill, memory work, note book work, dramatization and study; the second period will be given

to mass singing under the direction of a competent instructor in hymnology; the third period will consist of scriptural reading, prayer, hymn and the benediction. It is expected that this emphasis upon religious education in the day schools will increase enrollment in Sunday schools.

Rector's Death May Hasten Chicago Cathedral

Episcopal circles in Chicago are seeking to determine what effect, if any, the sudden death of Dr. W. O. Waters may have on the project to build an Episcopal cathedral in the city. Dr. Waters, as rector of Grace church, had always opposed the union of downtown congregations which was regarded as essential for the founding of a commanding cathedral. It is suggested in some quarters that his untimely passing may open the way toward an amalgamation of the congregation of which he was pastor with two others, out of which the larger church may grow. Dr. Waters died while at the wheel of his automobile driving through Onset, Mass., where he was spending his vacation.

Pray for Peace in English Coal Crisis

Anglicans and free churchmen recently united in England to pray for peace in the coal industry. While the negotiations between miners and mine-owners were in progress the archbishop of Canterbury, acting in conjunction with the free church council, issued an appeal for special prayer in all the churches and by Christian people generally for guidance and help. In one coal area the Sunday when the industrial crisis was at its height was observed as a day of special prayer, the climax being reached with a service in the market square in which 3,000 people assembled.

Catholics Attack Birth Control

The National Catholic Welfare conference has issued the first of a series of leaflets attacking birth control. Authorities quoted as upholding the Roman Catholic position are mostly non-Catholic. The first attack has for its purpose the defeat of the proposal, which it is alleged will come before the next session of congress, to open the mails to birth control literature.

McConnell Calls for Study, Not Debate

Bishop F. J. McConnell, of the Methodist church, thinks that the current flurry of religious debate will not contribute much toward the discovery of Christian truth. "Not much truth is arrived at," says the bishop, "by the shout of defiance or the clenched fist of the debater. Honest study is equally needed. If you are concerned about evolution, read the great books which scientists have written. Facts are stubborn. When you have finished with denunciations and resolutions, the facts are still there."

Issue Regulations for Palestine Citizens

A law covering the naturalization of citizens in Palestine has been published. Among the requirements are that there must have been three years of residence

in the country, that every prospective citizen must know either Hebrew, English or Arabic, and that Turkish subjects, residents in Palestine, become citizens of the country, unless they declare their desire to remain Turks, within one year.

Dr. Riley Suggests Bryan University

Dr. W. B. Riley, leading fundamentalist of Minneapolis, has taken the lead in a movement to establish in Chicago a William Jennings Bryan university. Dr. Riley in his appeal for support says that he knows "from twenty-five to fifty men in America who hold absolutely to the fundamentals of the Christian faith, and who are the masters of millions. . . It would not surprise me, in the least, if a single man arose to give millions; and I should not be greatly surprised, were such a university undertaken, if there were more than one offer that would exceed seven figures."

Cincinnati Church May Call Campbell Morgan

Dr. G. Campbell Morgan has been preaching during the summer in the First Presbyterian church, Cincinnati, O. At the close of Dr. Morgan's sermon on Aug. 31, Rev. David McKinney announced that negotiations were under way to have Dr. Morgan become pastor of the church on Jan. 1. Mr. McKinney stated that it was probable that these efforts would have a successful conclusion.

Camp Commemorates Worker Killed in Earthquake

A rest camp for the girls of Yokohama, Japan, has been built by Dr. Charles Roosa of Buffalo, N. Y., as a memorial to his daughter, Mrs. Edith Lacy. Mrs. Lacy went to Japan in 1921 to serve as girls' work secretary of the Yokohama Y. W. C. A. She lost her life in the earthquake of 1923. The camp is planned to provide vacations for 25 girls at a time. These will be chosen from various industrial establishments in the Japanese city.

Goodspeed Translation to be Printed in India

The University of Chicago press is furnishing the Christian Literature society of Madras with plates from which to print Prof. Edgar J. Goodspeed's translation of the New Testament. There are said to be continual requests in India for a version of the New Testament which will be more easily intelligible to the students who are learning modern English in the schools there.

"Dick" Sheppard Admits He Is in a Hurry

Rev. H. R. L. Sheppard, known to thousands as "Dick" Sheppard, vicar of St. Martin-in-the-Fields, London, admits that he is impatient to see something accomplished by the Christian forces in the changing of the world. "For years," he writes in the latest number of his parish magazine, "I have been in servitude to the phrase of an eloquent bishop who once in my hearing said that heresies arose from the attempts of well-disposed

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Christians to hurry God. I have escaped now from the thralldom of that phrase. We had much better be impatient, calling aloud for the power to perceive, for the grace to change, for the courage to adventure, and for the gift to achieve. I am in a hurry and I see no reason to be ashamed of it. Yet I confess that I find myself almost alone in this respect, even amongst the members of my own profession who are convinced that all is not well with institutional religion."

Tells Ministers How to Make Front Page

Dr. Clarence True Wilson, secretary of the Methodist board of temperance, has been telling the preachers of his denomination how to get their names in the paper. "You don't get your name in the paper by behaving yourself," Dr. Wilson says. "There is nothing unusual about a Methodist preacher making a prohibition speech. But if he should sell a man a bottle of liquor, he would get a place on the front page."

Hospital Association to Hold Convention

The American Protestant Hospital association will hold its fifth annual convention in Louisville, Ky., Oct. 17-19. Superintendents of many of the best known church hospitals in the country have a place on the program. The convention sermon will be preached by

Bishop Charles L. Mead of Denver. There are 540 hospitals in the United States affiliated with Protestant churches. These have a capacity of 50,000 beds. The Roman Catholic church supports 725 general hospitals with 75,000 beds.

Sees Ritualism Gaining In Europe

Rev. F. R. Webber, pastor of Faith Lutheran church, Cleveland, recently returned from two months of study in Europe to report through the Plain Dealer of that city that ritualism has reached the highest point since the reformation in the Protestant churches of Europe. Mr. Webber visited 25 cathedrals, 10 abbeys, and the ruins of 8 other abbeys while in Europe. He made measured drawings of 69 parish churches and visited many others. "The early plain puritan churches are of the past," he says. "Even the stations of the cross are to be found in King's Weigh Congregational church, London. The prayer book of the church of England is used by many non-conformists."

African Commission Report To Be Studied

A two-day conference for the intensive study of the report of the Phelps-Stokes commission on "Education in East Africa" is to be held at Hartford Theological seminary, Oct. 30-Nov. 1. Among the speakers who will participate will be Mr.

J. H. Oldham, Dr. Thomas Jesse Jones, Dr. H. J. Shantz, Dr. E. C. Sage, Dr. Westermann, Dr. P. H. J. Lerrigo, Rev. E. W. Riggs, Dr. A. L. Warnhuis.

Join Faculty of Conservative Baptist Seminary

Dr. David Lee Jamison, of Albany, N. Y., and Dr. William T. Elmore, of Lincoln, Neb., have accepted elections to the faculty of Eastern Theological seminary, the school to be opened in Philadelphia this month by the conservative branch of the northern Baptist convention. The seminary is reported to be opening with its limit in number of students already reached.

Unitarians to Hold First General Conference

The first general conference of the Unitarian church in which the sessions of the former general conference and the American Unitarian association will be merged is to be held in Cleveland on Oct. 13-15. Among the addresses will be "The Future of Christian Liberalism," by Prof. W. T. Waugh, Magill university, Montreal, Dr. John Haynes Holmes, New York city, and Dr. Frederick R. Griffin, Philadelphia; "The Minister as Professional Helper and Adviser," by Dr. Karl de Schweinitz, Philadelphia, and "Religion and the World of Nations," by Dr. S. Parkes Cadman, Brooklyn, N. Y. The conference sermon will be preached by Rev. Ralph E. Bailey of Omaha, Neb.

Trinity Church Has New Underpinning

Trinity church, New York, famous Episcopal parish, has been forced to place a new foundation beneath the church building at a cost of \$130,000. Ninety-two steel castings were sunk beneath the western end of the building into the hard-pan which is above bed-rock. These castings were then filled with con-

French Quakers Protest Riff War

ROUSED BY THE CAMPAIGN being waged against the Riffs in north Africa by France and Spain, the Quakers of France have adopted a memorandum of protest, which is to be published in their church papers and circulated generally throughout France. The protest reads:

"The Quaker group of France deeply moved by what has been taking place in Morocco and in China considers it a duty to reaffirm:

WAR A CRIME

"1. That violence in every form, especially war, is in itself a crime against humanity, a primary cause of material and moral suffering, as well as of moral disintegration; that it can never accomplish a real solution of any problems, but is opposed to the most sacred interests of the combatants and contrary to the will of God.

"2. That Christians should neither conquer territories from mere desire, nor impose by force of arms their ideas and their manner of living on alleged inferior peoples, but on the contrary they should maintain friendly relations with them and aid them in the search for and the realization of better living conditions in the way that William Penn and his followers showed the example in their dealings with the American Indians.

LEAGUE NEEDED

"We are all convinced that the league of nations ought to be just the body to act as final arbiter in disagreements between the peoples and that it alone can

put an end to anarchy in international relationships. We recognize the necessity for an international propaganda in favor of a league of nations capable of becoming more and more universal and democratic so that it will grow to be the true league of peoples."

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crete, and the church is now insured against accident for an indefinite period. Excavations for subways and skyscrapers in the vicinity opened a wide crack across the western end of the church, and it is said that its collapse would have taken place within a short time had not heroic measures been adopted.

Organist More Than Half Century

After sixty years as its organist, the First Congregational church, Saco, Me., is feeling with unusual keenness the death of Prof. Charles W. Shannon. Prof. Shannon left a bequest of \$1,000, the income from which is to be spent in keeping in repair the organ with which so much of his life had been connected.

Tennessee Bishop Deplores Effect Of Dayton Trial

Bishop Wilbur P. Thirkield, of the Methodist church, whose residence is in Chattanooga, Tenn., has written the editor of Zion's Herald deploring the Dayton trial "thrust upon the state through the ignorance and lack of courage on the part of the legislators." Bishop Thirkield, who has been spending the summer in England, holds that the trial "has made our state of Tennessee the butt of ridicule throughout England and over the world. More space was given by the English press to 'Monkeyville'—their favorite headline—than to all other American news put together. It amazed and fairly dumfounded them, as the question of evolution

as a working theory, setting forth what appears to be God's method in creation, was settled in England sixty years ago."

Building of University Chapel Started

Work has been started on the chapel for the University of Chicago. The new structure, which is expected to cost about \$1,700,000, is said to be a result of the combined planning of Bertram C. Goodhue, architect, and Dr. Ernest D. Burton, late president of the university. It is expected to be one of the finest gothic ecclesiastical structures in the United States.

Roman Catholics Rejoice in Summer Church Attendance

Roman Catholic papers report that approximately 12,000 people heard mass in the church of St. Nicholas, Atlantic City, N. J., on the second Sunday in August. "What is observed at the Jersey shore," says America, Jesuit weekly, "can be seen, in proper proportion, at whatever summer resort Catholics are wont to gather."

BOOKS RECEIVED

- The East Window, by Halford E. Luccock. Abingdon, \$1.50.
Prayers for Boys, by Herbert C. Alleman. Henry Altamus.
Perseus, by H. F. Scott Stokes. Dutton, \$1.00.
American Citizenship, by John W. Davis and others. Crowell, \$1.00.
Mr. Marionette, by Kathleen Colville. Houghton Mifflin, \$1.50.
How to Enjoy the Bible, by Anthony C. Deane. Doran, \$1.25.
Sermons on Old Testament Characters, by Clovis G. Chappell. Doran, \$1.60.
The Mother of Jesus, Her Problem and Her Glory. Doran, \$1.00.
The Child in the Temple, by Marion Gerard Goslink. Doran, \$1.50.
The Larger Vision, by C. A. Wendell. Published by Author.
The Faith, The Falsity, The Failure of Christian Science, by Woodbridge Riley, Frederick W. Peabody and Charles E. Humiston. Revell, \$3.00.
A Nature Mystics Clue, by Dwight Goddard. Published by author, \$3.00 and \$2.00.
The Conscience of the Newspaper, by Leon N. Flint. Appleton, \$3.00.
The Song of the Indian Wars, by John G. Neihardt. Macmillan, \$2.25.
Pretty Polly Perkins, by Ethel Calvert Phillips. Houghton Mifflin, \$1.75.

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